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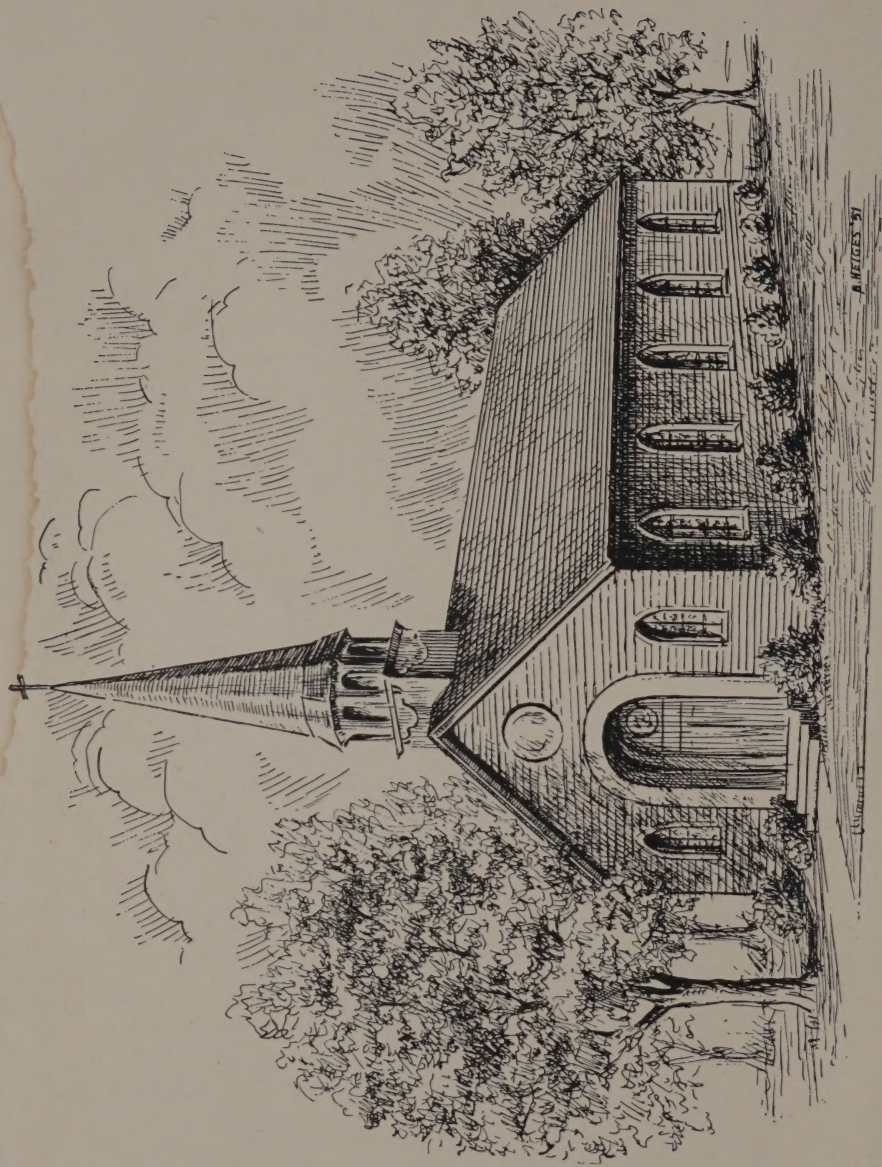


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A HISTORY OF
Saint Luke's Church



THE FIRST ST. LUKE'S CHURCH—1852

A HISTORY OF
St. Luke's Church
1927-1952

By
WILLIAM F. HALLSTEAD III
and
THE REVEREND RICHARD K. WHITE
Rector of St. Luke's



ST. LUKE'S CHURCH
WYOMING AVE. . . . SCRANTON, PENNSYLVANIA

Previously Published in 1926:

SEVENTY-FIVE YEARS IN ST. LUKE'S CHURCH

1851-1926

By The Reverend Robert P. Kreidler, Rector

DEDICATED TO

*the faithful souls who for a century
have made possible through prayer,
gift, and Christian service,
this House of Worship in
the heart of things.*



THE RIGHT REVEREND FRANK W. STERRETT, D.D., LL.D.
Bishop of the Diocese of Bethlehem.

Foreword

THIS book is Volume II of the History of Saint Luke's Church, covering the period between 1926 and 1952, with a short introductory chapter of its early days. The first Volume covers a period of seventy-five years from 1851 to 1926, written by Dr. Robert P. Kreitler, former Rector. No attempt has been made to rewrite Dr. Kreitler's history, for it very ably speaks for itself in both accuracy and content. To get the complete picture of Saint Luke's history during the past century, these books should be read consecutively. There are still many copies of Volume I in the libraries of older parishioners.

The question has been asked many times, why did we not celebrate our Centennial in 1951. The date chosen by the Vestry was a hundred years from the "breaking of ground" for the first church, which occurred on October 18th, Saint Luke's Day, 1852. Actually, our history dates back to 1851 when a congregation was organized, but officially the church itself went under construction in 1852, the centennial of which we are now celebrating. The accuracy of the date is not too significant—it is the meaning and purpose of the occasion which make it important.

And now a word about Volume II. When I came to

Foreword

Saint Luke's as Rector five years ago, I was reminded that we would soon celebrate our Centennial Year. I knew then that this meant an appropriate celebration and another book on our historical progress. From that day on I began to think in terms of History and Centennial. I read Vestry records, Parish notes, paper clippings from scrapbooks, and took special advantage of the excellent notes which were well kept by my predecessor and handed down to me. With all this as a background, I began to form a picture of Volume II. But who to put my thoughts down on paper was another question. Then one day a little over a year ago my question was answered when there came to see me a young World War II flier, William F. Hallstead III, the grandson of faithful members of Saint Luke's, and of a family whose connection with the church dates back to the early days of the parish. He had just finished several articles for nationally known publications. After patiently listening to a recital of my ideas and wishes, Mr. Hallstead left with an armful of old records and scrapbooks—the result, the contents of this book.

It is not hard to make history, but difficult to crowd into a few pages, making it interesting and readable, years of eventful activity touching all the important things of the parish. This has been our arduous task. I am sure that there are many oversights, but we have done our best to record for you, and for posterity, a picture of the life of Saint Luke's, and to call attention to its highlights in chronological order.

I am greatly indebted to many, whom I wish to mention here, for their contributions to this publishing effort of mine, and the part they have played in bringing it into being. To the author, whom I have mentioned above. To

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Mr. G. d'Andelot Belin and Mrs. Worthington Scranton for their interest in Saint Luke's history and their moral and material support. To Mr. and Mrs. Edward W. Warren for reading and correcting the final draft. To Mr. Fred. H. Nancarrow for editing and typography. To Mr. John Thatcher for his drawings. To Miss Betty J. Kahler for many hours of typing. To the many other members of the parish from whom I learned valuable bits of historical data and received suggestions. Last but not least to Dr. Kreidler for the excellent notes and clippings he left in his scrap book files. And to all others who have so generously co-operated to make this Volume possible, I am deeply grateful.

RICHARD K. WHITE,
Rector.

June 1, 1952.

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*One Hundred Years
in the Heart of Things*

Could they have known when they came this way
One hundred years ago,
The mission where they knelt to pray
Would thrive and prosper so?
"Great oaks from little acorns grow,"
And so to mind it brings,
A mighty Fortress has sprung up
Deep in the heart of things.

Valleys were fresh and green, unscarred,
One hundred years ago,
Water so clear and sparkling clean
In the Lackawanna flowed.
Nature had still her secret kept—
More wealth than held by kings—
Vast stores of coal and iron ore
Deep in the heart of things.

And now we boast of a city large,
One hundred years since then,
With factories, schools and colleges
To train our many men.
As Scranton grew steadily year by year,
Praise and thanks to God we bring,
That St. Luke's Church marched forward too,
Deep in the heart of things.

So let her chimes ring loud and long,
In her Centennial year,
She kept the faith with God and man
Through times of joy and fear.
High from her lofty limestone tower
Carillon notes take wings,
Inviting all to worship here,
Deep in the heart of things.

And that true symbol of her creed
One hundred years ago—
A cross upon her tower high—
Still guides us here below.
Her open door still welcomes us,
Our trials she bids us bring;
Through her we take them to our God,
Deep in the heart of things.

LAURA W. STEVENS.

February 15, 1952



THE REVEREND RICHARD KELLEY WHITE, S.T.M.
The tenth Rector, 1946—

A HISTORY OF
Saint Luke's Church

I.

The Early Years

ALONG the northwestern edge of Pennsylvania's blue Pocono mountains flows a river. Clear and cold, the stream wanders south past Pleasant Mount, Forest City. Lechauwah-hannek, the Delaware Indians called the river: Forks-of-a-Stream. We call it the Lackawanna. Bright spring water, it was then. Brook trout flashed in its quiet pools, and wild deer tasted its coolness.

Follow the river. Carbondale, Olyphant, Scranton, Moosic—into the Susquehanna's East Branch. Sewage and mining residue have corroded the river, choked its banks. The fish are dead, and so is the river: a black scar through the heart of a city.

When laid bare by winter, the Lackawanna Valley is known to airmen, who see hundreds of square miles in an afternoon, as one of Northeastern Pennsylvania's less appealing sights.

What happened?

The Lackawanna has the combined fortune and misfortune of being located on top of the largest known anthracite field in the world. Hard coal: hard to get along without, and hard to live with and still maintain a semblance of civic attractiveness. We auger into the earth and

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leave the castings where they lay, or mound them into great festering culm piles.

The Northern Anthracite Field extends at least from Shickshinny to Forest City. Scranton roughly is in the center of this bonanza. The coal field is some six miles wide, a main artery of Pennsylvania's bloodstream. Its exploitation began in 1800.

Strangely, Scranton did not begin with coal at all, but with iron. Benjamin and Ebenezer Slocum built a forge on Roaring Brook and proceeded to operate with charcoal as fuel. Nearby hills were stripped of their trees in short order. In 1822 they closed down the forge due to poor quality ore and its scarceness. Also, they apparently ran out of fuel. They ran out of fuel while standing on the richest anthracite field in the world.

Ebenezer Slocum's forge closed down, but Slocum Hollow was still in business. The flour business, the feed business, and the whiskey business. The town had mushroomed a grist mill, sawmill, the old Slocum House, five log dwellings and two distilleries. Scranton in 1826.

Meanwhile, up north in what is now Carbondale, two men, William and Maurice Wurts, had unearthed black diamonds. So the first coal men in this area were not Welsh, not Scots, not Irish. They were Swiss. The Welsh arrived in 1832; seventy miners with their families. Then followed English, Irish, Scots and some German miners. Until 1880, these nationalities alone worked the mines. In that year began the tremendous influx of Southern Europeans who now are the majority mining faction.

Slocum Hollow at first did not grow rapidly. In 1840, it boasted only one hundred persons. Five years brought in four hundred more. By 1851, the town's population num-

The Early Years

bered above two thousand and the town had undergone six name changes: Slocum Hollow to Deep Hollow to Scrantonia to Harrison back to Scranton, and in 1851 the name Scranton was officially chosen.

The evening of August 5th, that first year of the new half century, the Reverend John Long asked his congregation in the Methodist Chapel of Scranton to remain a few minutes to assist in the formation of an Episcopal Parish. From that late summer service in a chapel serving all denominations, there arose a group of men to form the foundation of St. Luke's Church of Scranton. Elisha Hitchcock and J. C. Burgess were chosen as wardens. The vestrymen elected were Charles Swift, Jacob Kerlin, B. H. Throop, L. M. Clark, and E. L. M. Hill. A full century of growth speaks for the selection of its founding fathers.

In his comprehensive book, *Seventy-Five Years in Saint Luke's Church*, Dr. Robert Philip Kreitler has detailed the story of the church's progress from its inception to the year 1926. Dr. Kreitler writes with the pride of thoroughness. So completely has he rounded the history of those first seventy-five years of St. Luke's, that an attempt at rewriting his work would be mere repetition. You cannot rewrite history. It happens, is reported, and the reports become sources. Dr. Kreitler has drawn largely on personally written records by many of St. Luke's outstanding builders. No attempt will be made to re-vamp Dr. Kreitler's work. This present writing will deal with the recent quarter of the Church's hundred-year life.

However, a brief résumé of the facts that are St. Luke's will avoid the jolt of a sudden plunge into the year of 1927. Mr. Long, after the formation of his Episcopal Par-

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ish in Scranton, relinquished his work in Montrose, Pennsylvania, on Easter Day, 1852, and accepted the rectorate in the Lackawanna Valley. His yearly salary was \$400. That same year, ground was broken for an Episcopal Church on the east side of Penn Avenue between Lackawanna Avenue and Spruce Street. The cornerstone was laid the following year, April 19th.

The building was of Gothic design with a brick and stone basement. The external walls were constructed of unmatched clapboards, and the frame edifice seated 225 worshipers. It was planned by Joel Amsden, a Scranton architect, with the cooperation of Richard Upjohn, nationally known church architect.¹ Within three months after the cornerstone was laid, the first Sunday School session was held in the basement, and the church was completed in October, readied for consecration on November 13th. This simple structure is referred to today as the "first" or "old" St. Luke's.

Mr. Long resigned September 29th, 1858, after six years and seven months of devoted service, and left Scranton. However, as is the experience with so many of our natives, Mr. Long returned in later years. He came back to the Lackawanna Valley to become the first rector of the Church of the Good Shepherd.

Visiting clergymen from Wilkes-Barre and other nearby communities served St. Luke's needs until the Reverend W. C. Robinson accepted the rectorate February 1st, 1859. Mr. Robinson ministered until December 1st, 1862. It has been said that under his leadership the church became self-

¹ See page 117.

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supporting, and its status as an externally assisted mission was terminated.

Less than two months passed before a new rector was called. The Reverend A. A. Marple of Wellsboro, Penna., was installed January 25th, 1863. In those days of the Civil War, the debt of the Church was only \$600, and before Mr. Marple's first year of St. Luke's ministry was out, the debt had been liquidated. Scranton's population had risen from some 2,000 in 1850 to almost 20,000. New church facilities were in demand, and October 9th, 1867, the Bishop of the Diocese, the Right Reverend William Bacon Stevens, D.D., officiated at the laying of the cornerstone for a new building. The lot chosen for this edifice was on Wyoming Avenue, and there St. Luke's stands today, the church "in the heart of things."

Work on the new church began immediately after the cornerstone ceremony, and progressed through most of the year 1868. The architects, P. and R. M. Upjohn,² chose the Gothic, or "Ornamental English," design. The building was to measure sixty-nine by one hundred forty feet along its outside walls. The ten original stained glass windows were outstanding. They were made by the Brooklyn, New York, firm of Frederick & Brother, and some of them still remain.

As stated, work on the building progressed smoothly for approximately one year. In 1869, a serious mine workers' strike so adversely affected the community's capabilities that construction of St. Luke's new church proceeded at a greatly reduced rate until the spring of 1871. During the first half of that year, the erection of the church was accelerated through the efforts of a four-man building committee,

² See page 117.

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and the structure was ready for the first holding of services on July 2nd.

The first church building was razed in May of 1875. Present at the planned destruction were Dr. B. H. Throop and Mr. J. C. Burgess, two of St. Luke's founders who had been present at the laying of the cornerstone of this original building. They enjoyed the distinction of exhuming the same box of archives from the cornerstone that they had assisted in installing twenty-two years before. Dr. Throop and Mr. Burgess must have witnessed the demolishing of the first church with mingled emotions of nostalgia and pride. For as their original center of Episcopal worship crumbled under the crowbar, the new church of the Beloved Physician was firmly established as a focal point of Scranton's religious interest.

The Reverend Mr. Marple served six years as rector of the second church. Unfortunately, the foundations of the building had run into something like a \$20,000 investment, due to the swampy terrain on which the massive structure was erected. When Mr. Marple resigned, a heavy debt hung over the parish.

Into this period of rocky finances came the Reverend C. I. Chapin of Vergennes, Vermont, to accept the rectorate November 28th, 1877. Despite his efforts, the debt remained a black threat to St. Luke's welfare. When Mr. Chapin resigned April 12th, 1879, the parish was on a precarious financial footing.

The interest on the debt had not been met; even the ordinary expenses of the congregation were not discharged. There existed the mortgage of \$20,000. To this had been added \$4,762 of accrued debts. According to legend, the church was threatened with closure and a sheriff's notice

The Early Years

was nailed to the door. Sale of the property loomed as the painful but necessary move in liquidation of St. Luke's responsibilities.

In that perilous autumn of 1879, the Reverend J. Philip B. Pendleton of Washington, D. C., took charge of the expense-ridden parish. Doubtlessly, he was faced with the obstacle of being "too young"; Mr. Pendleton was twenty-three. But this young rector plunged into the task of parish reorganization, and his vigorous efforts revitalized his dejected congregation. By May 30th, 1882, the indebtedness of St. Luke's had been reduced to \$15,429. Two months later, the sum had shrunk to \$13,000 and the interest rate had been dropped from seven to six per cent.

While Mr. Pendleton was chipping away the church's debt, he was faced with a split of parishioners over certain ecclesiastical convictions. A number of the congregation's oldest communicants, among others, left St. Luke's to form the Grace Reformed Episcopal Church. This was a severe blow to the church, but it seemed to have instilled the rector and his congregation with a yet greater determination to accelerate the progress of St. Luke's. Mr. John Jermyn donated generously toward the completion of the bell tower. A new \$4,725 Jardine organ was purchased, and it served until replaced in 1923. For six years Mr. Pendleton unflinchingly built St. Luke's against a background of discouragement and anxiety. He accepted, in May, 1885, the rectorate of St. George's Church in Schenectady, New York.

Only one month went by before a new rector was summoned. On June 14th, the Reverend Henry C. Swentzel resigned his rectorate of Honesdale's Grace Church and accepted the invitation to minister St. Luke's. Between the

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year of his appointment and 1892, the year of his resignation, Dr. Swentzel was able to eradicate completely the menace of the mortgage balance. In addition, the interior of the church was redecorated, and, in 1889, Mr. Horatio S. Pierce provided the initial gift that resulted in the construction of a rectory.

In February, 1891, Dr. Swentzel declined the appointment to the Bishopric of Japan. Three months later, a fire in the rear of the church property destroyed the chancel window and severely damaged additional units of the church's interior. Under Dr. Swentzel's guidance, the damage was rapidly mended. The Ascension, the new chancel window by Tiffany & Co. of New York, replaced the demolished Sprague Memorial.

October 19th, 1891, marked an important step in the rise of St. Luke's Church. The church building was consecrated to the complete service of God with a celebration that lasted an entire week.

The Reverend Dr. Swentzel's resignation was accepted with deep regret in April, 1892. Dr. Swentzel took charge of Brooklyn's St. Luke's Church and served in that post for thirty-three years.

On All Saints Day, 1892, the Reverend Rogers Israel became rector of St. Luke's. Dr. Israel came to Scranton from Meadville's Christ Church in Western Pennsylvania. In his nineteen years at St. Luke's, Dr. Israel set an outstanding record of accomplishment. In 1900 he was given the degree of Doctor of Divinity by Dickinson College, and 15 years later, when elected Bishop of Erie, Dr. Israel received a similar degree from Allegheny College.

Through Dr. Israel, excellent progress was made by the

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church's mission in Dunmore and St. George's mission in Olyphant. In 1893, St. Luke's Summer Home, and, in 1899, the Boys' Industrial Association were initiated. The various church guilds were strengthened, and the Needle Work Guild was organized.

Ground was broken June 13th, 1898, for the Throop Memorial Parish House, and the cornerstone was laid September 6th. The Parish House was blessed and dedicated in an April ceremony the following year.

The Fiftieth Anniversary was celebrated during the Jubilee Year of 1902. Since the incorporation in 1852 of St. Luke's—one year after its founding—the influence of Scranton's pioneer Episcopal Church had become firmly welded with the city's history. St. Luke's clergy had officiated at 2,387 baptisms, 1,464 confirmations, 549 marriages, and 1,093 burials. Samuel Hines, the Senior Warden, reported that to this date, 1902, money raised and disbursed totalled \$490,732. Real and personal parish properties, not including endowment funds, were assessed at approximately \$255,000.

During the very early portion of the new century, a new baptistry was constructed, the chancel was rebuilt, the choir and sanctuary were improved, all under the guidance of Mr. Louis Tiffany. These improvements were disclosed to the congregation Easter Sunday, 1905.

In 1910, the congregation learned that Dr. Israel had been chosen the first Bishop of Erie; he resigned from the ministry of St. Luke's February 24th, 1911.

From Trinity Church, Elizabeth, N. J., came the Rev-

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erend John R. Atkinson to accept the now vacant rectorate, April 14th, 1911. His length of service was abruptly shortened when, on May 16th, 1912, he was forced to resign because of ill health.

In November, 1912, the Reverend Robert P. Kreidler left the Church of the Ascension, Mount Vernon, New York, to accept the rectorate of St. Luke's. It was he who headed the congregation during the black months of the First World War. Ninety-eight members and attendants of the church served in the armed forces; five gave their lives.

In June, 1917, the congregation learned that Dr. Israel, their beloved former rector, was among the first to volunteer his services as a chaplain with the English forces overseas. Also, in 1917, the Reverend F. P. Houghton, then curate of the parish, was appointed chaplain with the rank of 1st Lieutenant in the 1st Regiment of Pennsylvania Engineers. Dr. Houghton's service in the Armed Forces was resumed some 25 years later when he again volunteered as an Army chaplain in World War Two.

The Seventieth Anniversary of the incorporation of the parish was celebrated in 1922. At this time it was announced that in seventy years there had been at St. Luke's 4,106 baptisms, 2,867 confirmations, 1,085 marriages, and 1,594 burials. From this anniversary gathering came the impetus that resulted in the installation of the All Saints Memorial Organ, a Casavant built by the Casavant Brothers of St. Hyacinthe, Quebec, Canada. The organ was dedicated February 21st, 1924.

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Dr. Robert P. Kreitler in 1926 completed his book, *Seventy-Five Years in St. Luke's Church*. According to Dr. Kreitler, from the time of St. Luke's founding to August, 1926, the congregation had raised \$740,750.78 for all parish purposes. In addition to this, \$159,666.79 was collected for missions, charity, and special purposes. The total of these sums exceeds \$900,000. Property held for the congregation consisted of the land, church, and parish house on Wyoming Avenue, valued at \$500,000; the Rectory property at 406 Jefferson Avenue; the summer Home in the Pocono Mountains, and a lot and home at Laurel Line Heights, known as Trinity Mission.

Registered in the church records to 1926 were 4,216 baptisms, 3,059 confirmations, 1,513 marriages, and 1,698 burials. At the time of his writing, Dr. Kreitler reported 1,075 communicants and 1,796 baptised persons in the parish.

II.

End of an Era

EXCEPT during World War I, the American people had seemed to exhibit no great international awareness during the first three decades of this century. America was more interested in prohibition than the first tottering steps of Hitler's National Socialist German Labor Party. The '30s saw a change, a gradual outward turning of our interests. In 1939, we hung over our radios and listened to Neville Chamberlain announce a new state of war between England and Germany.

The Protestant Episcopal Church had been aware of danger from overseas for some time before the public awakening in the fourth decade. From its China missions, its Japanese commitments, filtered reports. In 1928, these scattered warnings were presented to the 49th Episcopal General Convention in Washington, D. C.

Attending the Convention as a deputy from the Scranton area, Dr. Kreitler of St. Luke's heard the Department of Missions and Church Extension state: "While China seems to be freeing herself from the atheistic communism, at one time promoted by Russian influence, a real and widespread persecution of the Christian Church is underway." Thus, in 1928, the church was presented with the ragged beginnings of an influence that was to prove Christianity's

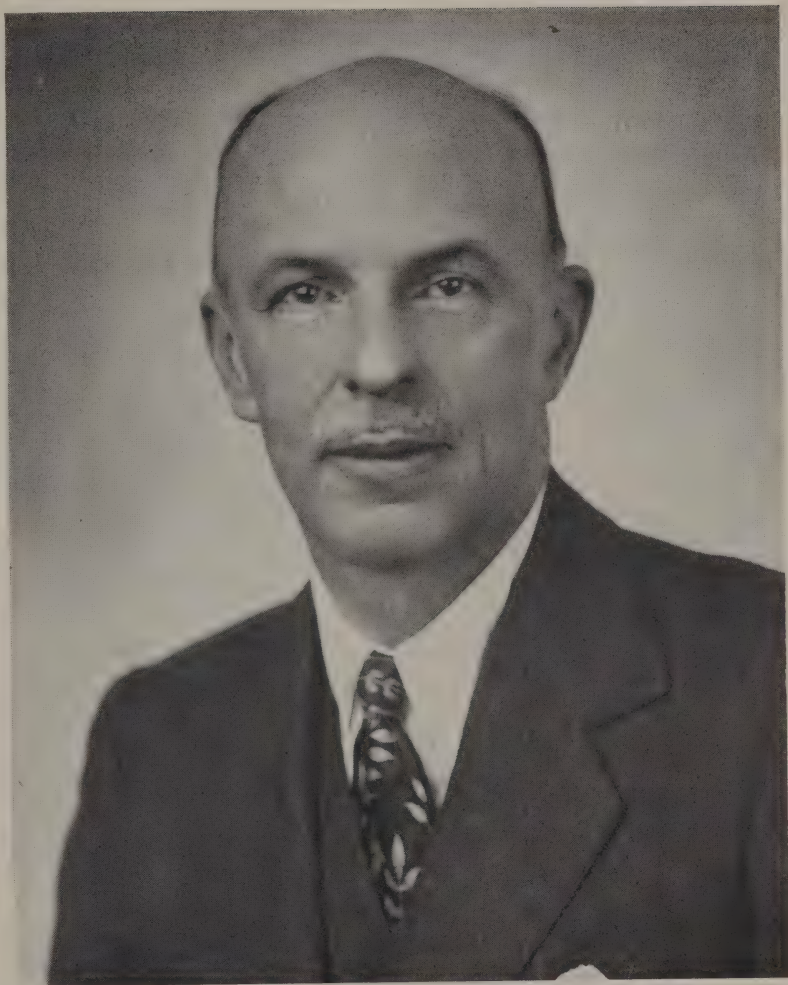
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greatest enemy at the century's halfway mark. Unfortunately, China was still a remote outpost at the beginning of nowhere to many men who might have been able to help her out from under a Red tidal wave. Communism in China? Even if the perceptive recognized it for what it was, there existed the whole protective Pacific Ocean. Yes, there was the Pacific; a moat to the coast of California. But the enemy was prepared to work inside that moat, and still is. In September, 1919, the Communist Party, U.S.A., had organized in Chicago.

At the October, 1928, Convention, Dr. Rudolph Bolling Teusler, the founder and director of Tokyo's St. Luke's International Hospital, said, "Japan is the only nation that stands between America and Bolshevism. If we do not Christianize Japan, our Christian religion faces defeat in the East." More than twenty years later, Douglas MacArthur was to march into Tokyo as a conqueror and depart as a Christian protector.

But the late '20s at St. Luke's were not entirely wrapped in impending political crises and their application to the Protestant Episcopal Church. There were many closer-to-the-heart, easier-to-understand moments.

During the week of October 11th, 1926, Dr. Kreitler's book, *Seventy-Five Years in St. Luke's Church*, went on sale. October was the month of the church's 75th Anniversary, and the occasion was marked by a celebration and an array of distinguished speakers. Navy Chaplain Sydney K. Evans, a former St. Luke's choir boy, presented Dr. Kreitler with the U. S. Navy church flag which still hangs in its glass display case in the parish house. Additional addresses were given by the Right Reverend John G. Murray, Presiding



MR. G. D'ANDELOT BELIN
Centennial Chairman. Vestryman and Senior Warden, 1918—

End of an Era

Bishop of the Protestant Episcopal Church in America; the Right Reverend Ethelbert Talbot, Bishop of the Diocese of Bethlehem; and the Right Reverend Frank W. Sterrett, Co-adjutor of the Diocese of Bethlehem. Colonel L. A. Watres, then president of the Chamber of Commerce, also spoke, followed by the Reverend Dr. George W. Wellburn, Educational Director of the State Sunday School Association.

Early the following year, the B.I.A., Dr. Israel's Boys' Industrial Association founded in 1899, purchased \$75,000 worth of property. Largely through the efforts of Mr. Paul Belin, the fund was raised through gift solicitations. Mr. Belin was the dominating influence of the B.I.A. at this time, and his interest in the organization sparked its progress for years to follow.

To accommodate its 600-boy enrollment, the club acquired the former Holy Trinity Chapel and parsonage of St. John's Lutheran Church on the corner of Adams Avenue and Mulberry Street, where it operates today. This move enabled the organization to depart from its cramped quarters in the Throop Memorial Parish House where it was born, and grow without fear of outstripping its meeting and recreation rooms. The B.I.A. now became the Boys' Club of Scranton. Within a few years, the Boys' Club merged with the Big Brother Organization. Membership then stood at 819.

Dr. Kreitler was the club's president at the time of the new property acquisition. Edward W. Warren served as secretary, and George R. Taylor was treasurer. Additional directors were M. M. Horn, N. G. Robertson, Jr., and Paul Belin. Fred Boyles was superintendent, and served faithfully in this office until his death in 1950.

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Today the Boys' Club-Big Brother Organization has no direct connection with St. Luke's; the church's interest in the logical outcome of the B.I.A. is continued through the members who take an active interest in the realization of Dr. Israel's experiment.

Though an Episcopal Church, St. Luke's traditionally played down any feelings of sectarianism. The B.I.A., while under the patronage and supervision of the parent church, never narrowed its roster under a "we take care of our own first" policy. Protestant, Catholic, and Jewish boys equally shared and still share the benefits of this project dedicated to youth. St. Luke's non-sectarian position has been maintained through the years, and is best evidenced by its work with the United Churches of Lackawanna County.

Paul Stevens Olver and George Lorenzo Grambs were ordained as deacons April 23rd, 1927, by Bishop Talbot in St. Luke's, and became the twelfth and thirteenth to enter the ministry from St. Luke's Parish. On October 29th, the two men were ordained to the priesthood. This ceremony was also conducted in St. Luke's, with Bishop Sterrett officiating. Bishop Talbot had retired, to the regret of all, on the 1st of October, at the age of seventy-nine.

The '20s, associated by the World War II generation with short bobs and prohibition, were running out. In February, 1928, the combined St. Luke's choirs presented a minstrel, "Forecasts of 1928." On the program: "Among My Souvenirs," "My Blue Heaven," "Everybody Loves My Girl." Music places history.

And in the background, a persistent theme: quote the Reverend Amos Goddard, Kuikiang, China, assisting at

End of an Era

St. Luke's in early 1928: "Out of the bloodshed, the anti-foreign and anti-Christian movements, there will rise a new government in China. But it will not take the form of a republic." A prophetic statement at a Rotary meeting. Today, American Christians are fighting soldiers of a new Chinese government.

February, 1928, held a sad note for the Episcopal Church. Bishop Talbot passed away at Tuckahoe, New York. He was eighty years of age.

For the first time in thirty-seven years, the Protestant Episcopal Church, in 1929, issued a new Book of Common Prayer. St. Luke's adopted the book Sunday, October 20th. The revision replaced the book of 1892, and was the seventh revision of the original English prayer book.

The first revision of the Episcopal Prayer Book of this century was accepted at a time when a phase of American life was fading. This same month, October, 1929, stocks began their bottomless drop. By the end of the year, declines reached \$15,000,000,000. Before the disaster levelled off in 1931, losses totalled some \$50,000,000,000. The crash was no localized disturbance; an estimated twenty-five million persons were ultimately affected. The day of the clothing clerk investor was over. And with it went the optimism founded on the quicksand of the stock market.

III.

The Thirties

ST. LUKE's ninth decade began with surprising vigor in the face of looming national depression. A second floor sleeping porch and ground floor playroom were included in a new wing added to St. Luke's Summer Home in Cresco, preparatory to its opening for the year. Largely through the efforts of Mrs. George Hallstead, Summer Home committee chairman, the Home achieved in 1930 its most successful year thus far. Mrs. Hallstead loved the Summer Home and realized full well its importance to Scranton. She was a thoroughly active chairman, making frequent on-the-spot visits and personally striving for efficient operation.

As a result, in 1930, 130 women and 261 children were guests at the vacation site. Total weight gain was 996 pounds.

During the latter part of 1930, the Florence Nightingale Memorial Service for Nurses, one of Dr. Kreitler's many contributions to St. Luke's community awareness, was inaugurated. This beautiful annual service in recognition of the region's nurses became an integral part of St. Luke's yearly program. The present rector, in accordance with his policy of continuing much of Dr. Kreitler's work, holds the Florence Nightingale Memorial Service today.

The church, in December, 1930, opened a campaign for

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\$24,237, the sum deemed necessary for the budget of the following year. Realizing the terrific drubbing many persons were undergoing financially, the participants of the budgetary campaign must have possessed remarkable enthusiasm. The principal of some of St. Luke's contributors must have been hard hit, though the church itself had escaped relatively unscathed. At any rate, the campaigners began their canvass, and in three days \$20,229 had been raised.

Scranton lost four prominent citizens this year. Paul B. Belin died February 27th; John Van Pelt Quackenbush passed away August 16th. One of St. Luke's leaders, Mrs. Edgar Sturge, died in November. Mrs. Sturge had been active in many of the church women's projects, and her passing was a great loss. In December, Dr. Kreitler was deprived of his senior warden, Rufus J. Foster. Mr. Foster, a strong supporter of St. Luke's, died as the year ended. He was associated with his cousin, T. J. Foster, founder of the International Correspondence Schools. To fill the office of senior warden, the vestry elected Joseph A. Mott, who served for six years.

The first year of the '30s had passed, a year of success for St. Luke's. Dr. Kreitler was beginning his twenty-ninth year, and the church approached its 80th Anniversary. Thirty-four years had gone by since the rector left Wall Street to enter the ministry.

In his history of the church, Dr. Kreitler wrote: "Since 1912, the Reverend Robert P. Kreitler has been the rector, the ninth in succession. He came from the Church of the Ascension, Mount Vernon, New York, on All Saints' Day of that year."

The Thirties

That is all that Dr. Kreitler saw fit to mention concerning his experience, his training, and himself. Unfortunately, his modesty left a gap in his own book.

Dr. Robert Philip Kreitler was probably one of the best-known and best-loved clergyman to take Scranton to his heart. He was a short man in stature, but he was long on energy, civic responsibility, and doggedness. His mouth wore determination, and his eyes behind his thin-rimmed glasses were alert and precise. At the age of thirty-seven, he came to the Lackawanna Valley to try it out, and he contributed himself to St. Luke's and Scranton until he retired just before his seventieth birthday.

Robert Kreitler left his New York clerical job in 1896, having decided to enter the Episcopal ministry. He had been born in Brooklyn November 3rd, 1875, and had received his education in that borough's public schools. As a youth of sixteen, he secured a job with the Central South American Cable Company in Wall Street.

Working in these offices five years, he studied during free periods and at night in an inspiring effort to qualify for entrance into the General Theological Seminary in New York. At length, feeling he was now able to enroll as a student of the ministry, he left his employer and entered the seminary. Graduating in 1899, Dr. Kreitler was ordained that same year in the Cathedral of the Incarnation at Garden City, Long Island. He served on the Cathedral staff during the next two years and worked in Long Island missions.

Dr. Kreitler's next assignment was in Lee, Massachusetts, where he remained five years, then returned to New York. He was senior curate under the Reverend John P. Peters at St. Michael's Cathedral, Amsterdam Avenue and 99th

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Street, for two years, then accepted the rectorate of the Church of the Ascension, Mount Vernon, New York. After the Reverend John R. Atkinson resigned the rectorate of St. Luke's on May 16th, 1912, the call went to Dr. Kreitler. By his own admission, Dr. Kreitler intended to stay in Scranton only five years. He arrived November 1st, 1912, and was installed on the 3rd, his thirty-seventh birthday.

Dr. Kreitler was a supporter of a great many local organizations. He devotedly carried on Dr. Israel's projects, such as the B.I.A. and the Summer Home, and added some of his own, such as the Florence Nightingale Service. He became as much a part of Scranton as any of her native sons.

The year 1931 began sadly for the Rector. His mother, Mrs. Mary A. Kreitler, passed away at Huntingdon, L. I. And the year ended with the death of F. P. Price, a vestryman. In July, Dr. Kreitler lost another who had been close to his heart. James P. Simpson, one of the few remaining Civil War veterans, died. He had been a soldier of the Union Army, and was a member of St. Luke's. Bloody as the Civil War was—the deadliest in our history—the passing of one of its soldiers, be he Blue or Grey, marks the loss of one more nostalgic link with the past. Of the millions who fought, not a score remain.

The early part of that year had its lighter side. In February, a committee of ministers and laymen from Olyphant organized an action against the Granada Theater of that borough. The motive behind the protest was an effort to ban Sunday movies. The committee hauled forth the Blue Book laws of the Commonwealth and pointed out a statute prohibiting the operation of amusements on the Sabbath. A stern literal upholding of this law would, of course, rule



THE REVEREND ROBERT P. KREITLER, S.T.D.
Rector, 1912-1945; Rector Emeritus, 1945—

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out not only movies, but radio, television, the Sunday sale of fiction, amusement parks, and a number of vital bingo games. The date of this law, incidently, was 1794. There is no record that St. Luke's joined in those Blue Book activities.

The financial status of the church continued in good health. In fact, the Diocese of Bethlehem held an optimistic view of the fund-raising during this period of financial lunges and lapses. At the annual diocesan convention, held in 1931 at St. Luke's, a six-million-dollar budget for mission work during the next three years was approved. This money was to be collected solely from within the church membership with no outside appeals. In St. Luke's itself, the every-member canvass quota was set at \$23,000, and it was oversubscribed.

In September, Dr. Kreitler was a delegate to the 50th General Protestant Episcopal Convention in Denver, Colorado. He was subsequently appointed by the presiding bishop to the church commission on economics and also served on the commission for references and placement of the clergy. H. W. Kingsbury, vestryman since 1898, and Mrs. L. G. Barger, president of the Diocesan Woman's Auxiliary, also attended the convention.

October rounded out the church's 80th Anniversary. Two hundred and thirty-five guests enjoyed a celebration dinner in the parish house, and a summation of St. Luke's accomplishments through the preceding eight decades was presented. Up to August 31st, a total of \$847,995.96 had been raised to cover parish functions, and an additional \$219,472.39 had been contributed for missions, charity, and special objectives. The total amount contributed to St. Luke's now stood at \$1,067,468.39. At St. Luke's during

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the same period there were 4,450 baptisms, 3,274 confirmations, 1,606 marriages, and 1,867 burials.

1932 was the Summer Home's 40th year. Like the B.I.A., the Home prided itself on its definite non-sectarian principles. As proof of the Home's widespread benefits, Mrs. George M. Hallstead, chairman of the Summer Home Committee, released the following complete list of those who had participated in the Home's vacation program since its founding:

Episcopalians	3,113
Baptists	1,840
Roman Catholics	1,397
Methodists	1,011
Presbyterians	749
Congregationalists	487
Lutherans	255
Salvation Army	87
Hebrews	57
All others	646

Almost ten thousand women and children had received care at the Summer Home. The program continued. Every ten days, a group was taken by bus from the parish house to the Home in Cresco. On the return trip, the bus brought another group to Scranton. During the summers, a total of seven groups were accommodated for a period of ten days each.

St. Luke's had and still has a great number of long-loyal friends. Miss Edna Sancton was presented a purse in 1933 for thirty years of teaching in the church school. Torrington R. Watkins had been with the choir twenty-two years. Some

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of the vestry, Rodney J. Stark, Walter P. Stevens, and G. d'Andelot Belin, had been serving since World War I. Joseph A. Mott, the senior warden, had been elected to the vestry in 1910, two years before the arrival of Dr. Kreitler.

N.R.A., the National Industrial Recovery Act, was signed in June, and, according to Dr. Kreitler, created the "Threat of Leisure." In an October sermon, the rector stated that the whole population was now a leisure class, and the use of this free time constituted "a grave problem." He indicated that Americans were less prepared for leisure than "any nation from the beginning of time," and that as a result, "great problems of liquor, of crime, prostitution, gambling, or commercial amusements (were) pressing upon the mind and conscience of the American people."

The Rector delivered a peppery sermon. He was a fighter and a challenge to certain interests holding forth on Scranton's seamy side. And there were these interests. Even as late as World War II, the mention in service that you were a native of Scranton raised an eyebrow or two. Potent was the blast Dr. Kreitler levelled at frequent intervals at private cupidity and public laxity in the city. He was twenty years ahead of the Kefauver committee.

A controversy that rocked the Lackawanna Valley arose in 1934. Someone had discovered that setting clocks forward an hour would allow a man working normal hours sixty additional minutes of evening daylight. The local branch of the United Mine Workers of America raised the roof, basing their objection on the contention that causing the day to begin an hour earlier would increase their occupational hazards. The claim seems rather remote, but the UMW went on to say, publicly, "if daylight saving time

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turns out to be generally observed this year, then next year the same agitators may want another extra hour to fly kites or chase after frogs." St. Luke's calmly set service times one hour earlier and observed daylight saving time.

On April 28th, 1934, Scranton, Carbondale, Olyphant, Peckville, Clarks Summit, and Dalton went on daylight time. Only three of the city's churches adopted the new system. In addition to St. Luke's, they were Westminster Presbyterian and the Church of the Good Shepherd. City offices, schools, coal and transport remained on standard. A certain confusion arose immediately thereafter.

On Ascension Thursday, May 10th, 1934, the two bronze chancel gates in the communion rail were dedicated. The gift was given in memory of Bessie Louise Dickson by her nephews, George L. and Morris Dickson of Oneonta, New York.

Attorney Edward W. Warren, a prominent member of St. Luke's, was named Chancellor of the Diocese at the 61st Diocesan Convention in Wilkes-Barre. From this year, 1934, Chancellor Warren has had charge of the diocesan legal work.

Another St. Luke's parishioner, Theodore Jones, made news this year. A tenor soloist in the church choir when he was fourteen, Jones signed, in December, a \$1500-a-week contract with Metro-Goldwyn-Mayer. The movie organization changed his professional name slightly, and he became famous as Allan Jones, still a celebrity for his romantic singing roles and his familiar rendition of "The Donkey Serenade."

At the 51st Triennial Convention of the Protestant Episcopal Church in October in Atlantic City, a subject was

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presented, the approval of which affected the policies, to a degree, of many Episcopal churches. Today, even in our forward-thinking generation, this particular subject is taboo in certain religious codes. At the convention, birth control was brought under discussion and at length was approved. The dissemination of birth control information, "in accord with the highest principles of eugenics and a more wholesome family life," was backed by the church. Today, with birth control practices well-established in the United States, even such countries as Japan and India are finding merit in the policy.

Leon Verrees, St. Luke's organist, was honored in 1935, his eleventh year at St. Luke's, by the American Guild of Organists. He was presented with a \$100 prize for the best organ composition in the form of a Chorale Prelude. Mr. Verrees' work was voted the best of the one hundred two preludes submitted. Under its organist and choirmaster's influence, St. Luke's was establishing itself as one of Scranton's centers of musical talent. The Boys' and Men's Choir and St. Cecilia's Girls' Choir, both under Mr. Verrees' direction, were known throughout the Lackawanna Valley. When Mr. Verrees left St. Luke's in 1937 to become head of the Organ and Cello Department of Syracuse University, Scranton, a city of music, lost one of its great directors.

Dr. Kreitler was appointed in 1935 by Governor George H. Earle as one of eleven delegates to represent Pennsylvania at the 21st Annual National Recreation Congress held in Chicago during September.

Steps were taken at this time to renovate the parish house. The auditorium was fitted with basketball back-

A History of St. Luke's Church

boards and baskets, volleyball equipment, ping-pong tables, and a shuffleboard layout. By the end of the year, St. Luke's held new popularity among the church's youth.

The 85th Anniversary Dinner was conducted in 1936. Two hundred parishioners celebrated the affair and heard speeches by Bishop Sterrett and the Right Reverend Philip Cook, the Bishop of Delaware. G. d'Anelot Belin acted as chairman of the dinner. Two days later, the Anniversary Dance was held in the parish house with an attendance of one hundred couples.

The very first day of 1937 was a dark one for St. Luke's. Joseph A. Mott, the senior warden, and a member of the vestry for almost thirty years, died New Year's Day. With the deaths of J. A. Mott and H. W. Kingsbury, a short time previously, the vestry had lost its senior members. To fill the vacancy, G. d'Anelot Belin was elected Senior Warden, which post he holds today. Walter P. Stevens was Junior Warden.

On January 18th was recorded a list of vestrymen and their dates of election:

R. J. Stark	1915	Dr. E. Sturge	1926
W. P. Stevens	1917	P. A. Sweet	1927
G. d'A. Belin	1918	E. W. Sawyer	1931
R. Deubler	1920	G. R. Taylor	1932
T. A. Morgan	1921	J. Walters	1933
R. T. Gould	1923	F. Gilday	1933
W. F. Hallstead II . .	1923	Philo Butler	1934
E. W. Warren	1923	P. W. Shorten	1937
E. B. Lucas	1924	T. R. Watkins	1937

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Sunday, October 10th, marked the first day of the Reverend George F. Davis' service as St. Luke's new choir-master and organist. Coming from St. Paul's Cathedral, Fond du Lac, Wisconsin, he succeeded Leon Verrees.

Mrs. Abby Richmond Smith, one of St. Luke's early members and a patron of the B.I.A., died in December at the age of ninety-four. Mrs. Smith had been active in church affairs even before the turn of the century, and she left to St. Luke's \$15,000. An additional \$1,000 was bequeathed to the Woman's Guild.

The rectory on Wyoming Avenue, on the north side of the church, was torn down in April, 1939. Built with initial funds provided by Horatio S. Pierce, the edifice had been used since 1914 as a commercial building. St. Luke's sold the property in 1921, and three years later purchased the home of a previous senior warden, Samuel Hines. This house on Jefferson Avenue is known as the Pierce Memorial Rectory. The old building adjacent to the church was never replaced, and today the lot serves as a commercial parking area.

The first warnings of the future of St. Luke's Summer Home became apparent in 1939. The Home was in financial difficulties. Either it had to receive additional aid from the Community Chest or necessary repairs could not be carried out. This would result in the turning down of a number of applicants for summer vacations.

To add to the concern of the vestry, the Reverend George Davis, having been appointed organist and choir-master only a year previously, resigned.

In 1940, a Protestant Episcopal official flag was approved at the General Convention in Kansas City. Designed by a

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retired New York business man, William N. White, the flag consists of a red Latin Cross dividing a white and blue field into four rectangles. The blue upper left rectangle is superimposed with nine gold Jerusalem Crosses placed in the form of a St. Andrew's Cross. The gold crosses represent the nine original dioceses of the United States; the red cross has symbolized the Christian Church since the third century, and the blue field represents the traditional color of the Virgin Mary.

In Europe, other new flags were flying. The swastika of Nazi Germany had replaced the banners of Poland, Belgium, the Netherlands. . . .

Our era as a nation at peace was running out. On February 23rd, 1941, St. Luke's held special services for troops of the 109th Infantry. The following Thursday, the National Guard conducted its farewell parade: Scranton's boys were headed for federal service. We were at war; we just had not been told about it.

Before the storm struck, St. Luke's lost another member. Mrs. G. d'Andelot Belin died in March. Throughout her life in Scranton, the problems and progress of her church and her community were her active concern. She was beloved by all whose lives touched hers. Her creative contributions of time and thought to St. Luke's, the Visiting Nurse Association of Scranton and Dunmore, the Country Day School of Scranton, and the Century Club, to cite particular instances, were outstanding.

The year was 1941, a year in American history synonymous with treachery, heroism, and defeat. The days slipped by and we sat with our backs turned.

1941



1945

+ +
 DEDICATED
 TO THE GLORY OF GOD
 AND
 IN HONOR AND RECOGNITION OF
 THE SACRIFICE AND SERVICE OF THE
 MEN AND WOMEN OF ST. LUKE'S CHURCH
 WHO SERVED THEIR COUNTRY
 DURING WORLD WAR II

+ RAYMOND J. ARMBRUSTER
 RUSSELL W. ARMBRUSTER
 OWEN B. ASH, JR.
 WILLIAM A. ASH
 WILLIAM L. BALLLET
 MERLIN E. BECK
 IRVING BENKE
 O. DINGELST. BETH, JR.
 EDWARD M. BENNEMENDE
 RICHARD REYMON, JR.
 HAROLD R. BIDDLEMAN
 LAURA B. BLAUVELT
 HOWARD BOCKELCAMP
 PAUL E. BOCKELCAMP
 ROBERT H. BOCKELCAMP
 ROBERT BOYLES
 ARTHUR F. BRADFORD
 GEORGE A. BROADBENT
 IRA T. BROADBENT, JR.
 DAVID R. BROOKS
 RICHARD H. BROWN
 PHILIP W. BUNNEL
 EDMUND E. BURDE
 PHILIP W. BUTLER, JR.
 LINDSEY D. CAMPBELL, JR.
 CARL CARLUCCI
 THOMAS A. CARR
 THOMAS B. CARRIES
 DAVID C. CHRIST
 + ROBERT W. COCHRANE
 JAMES S. CROSS
 EDWARD J. DALE
 WILLIAM V. DANDO
 RALPH E. DAVIES
 DAYLORD W. DAVIS
 WILLIAM C. DAVIS
 CHARLES G. DECKER
 AUGUST DEIMMER
 HAROLD S. DEITER
 ROY ORABER
 JOHN DIERDON
 NORMAN EMERY
 + JAMES E. EVANS

JOHN EVANS, JR.
 LEWIS T. EVANS, JR.
 MARJORIE FERRE
 EDWARD J. FERBER
 VALENTINE C. FINE
 DAVID J. FRANCIS
 JOHN R. FRANCIS
 CARLTON E. FINE
 GEORGE J. FREUCHTEL
 STEWART W. GEORGIA
 HAROLD W. HALL
 WILLIAM A. HALL
 WILLIAM J. HALL
 WILLIAM F. HALLSTEAD III
 CHESTER A. HARRIS
 ROBERT HARRIS
 LILLIAN H. HELD
 REV. ROBERT E. HERR
 CARL R. HOFFMAN
 REV. PERCY C. HOUGHTON
 JOHN R. HURST
 WILLIAM HURST
 HAROLD A. JENKINS
 JOSEPH S. JENKINS
 JACK Z. JONES
 RUSSELL D. JONES
 WILLIAM J. JONES
 E. WARREN KEIPER
 WILLIAM W. KELLER
 CLINTON KENNEDY
 ROBERT M. KENNEDY
 ROBERT J. KOONS
 WALTER S. KOONS
 WALTER KRECK
 GEORGE E. LOWE
 OSCAR R. LUDERER
 ERNEST LUDWIG
 EMIL MADIGAN
 ROLAND MADIGAN
 ARTHUR MATTHEWS II
 DAVID M. MATTHEWS
 GEORGE G. MATTHEWS

ROBERT M. MATTHEWS
 WILLARD E. MALLISTER
 ROBERT McCLEARY
 ROBERT P. McKEON
 JAMES M. McLAIN
 JOHN A. McLAIN
 ROBERT E. McLEIRMAN
 J. TRUITY MOCKING
 WILLIAM J. MOFFITT
 PETER MOLLEY
 THOMAS J. MORGAN
 DONALD MORRIS
 EARL W. MORRIS
 ROBERT W. MORRIS
 RUTH A. MAHER
 THOMAS P. MUMFOLLS
 EDWARD M. NITCK
 GEORGE L. OLIVER
 REV. PAUL OLIVER
 RICHARD C. PARKER, JR.
 ALFONSO PASTORE
 THOMAS I. PATRICK
 WILLIAM E. PATTERSON
 LEO I. PERSON
 WILLIAM D. PHILIPS
 EARL W. PHILLIPS
 ANTHONY E. PIAZZA
 WILFRED J. PIERCY
 ARNOLD POTTER
 J. WALFORD POTTER
 NOAN POWELL
 JOSEPH E. POWELL
 SUSAN POWELL
 WILLIAM POWELL
 HARRIS RAY
 E. MAYDEN REA
 CONNOR REA
 + MCGOWAN REA
 GREGORY E. REGE
 HARVEY A. REESE
 ROBERT S. REIDENBACH
 GEORGE M. RINDLAND

GERALD M. ROOK
 RICHARD W. ROOK
 JOSEPH P. SCHUBSON
 WILLIAM E. SCRANTON
 FRANK D. SEEDS
 CHARLES J. SHORTEN, JR.
 FREDERICK J. SHORTEN, JR.
 JAMES A. SHORTEN, JR.
 PAUL E. SHORTEN, JR.
 HERBERT S. STANGS
 ARTHUR J. SPAGNA
 FRANCIS J. SPAGNA
 GEORGE S. SPAGNA, JR.
 ROBERT S. SPAGNA
 RALPH E. STECHER
 DAVID C. SWEET
 JOHN V. SWEET
 PHILIP A. SWEET, JR.
 ROBERT M. THOMAS, JR.
 FRED G. TOOLE
 WILLIAM J. TOLLEY
 JAMES G. TROBELL
 ROBERT TROBELL
 ROBERT C. VAN CAMP
 LEEWELLYN VENTOR
 + ALBERT WAINWRIGHT
 RICHARD A. WARREN
 LEON E. WARE
 REYNOLD W. WHITE
 YALGER W. WHITE
 + LEROY WIDEN
 EDWARD L. WIDEN
 + RAYMOND WILLIAMS
 EDGAR A. WILLS
 ARTHUR WOODCOCK
 ARNOLD WOLKERS
 HARRY WOLKERS
 FRANKLIN WYANDT
 MARVIN WYANDT
 DONALD WYANDT
 H. E. ROBERT YEMENS

"IN MEMORIAM"

+ THOSE WHO DIED FOR THEIR COUNTRY

IV.

The War Years

We have lived in peace and understanding with our neighbors and have seen the world escape the impending disaster of a general war."

PRESIDENT FRANKLIN D. ROOSEVELT,
Thanksgiving Day Proclamation, 1938.

Three years after President Roosevelt's proclamation, one of our neighbors visited Pearl Harbor and smashed our Pacific Fleet while it lay at anchor. Now our boys, who would "never have to set foot on foreign soil," lined up on gray piers in the bite of pre-dawn and shuffled aboard transports. Boys held high school diplomas in one hand and signed enlistment papers with the other. Higher education, careers, the future: forgotten in the immediacy of survival. A new generation found itself embroiled in a portal to portal scramble; from the school exit to the entrance of Army Recruiting.

"The time will come when we as a nation will realize we cannot maintain an isolation attitude," warned the Reverend F. Percy Houghton during a talk at St. Luke's late in 1938. In 1941, that time had come. St. Luke's watched its youth evaporate into the maw of the military. In wartime, nothing hits home with greater community impact. The

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boy who just yesterday wore his first tux stands beside you for brief moments in the Laurel Line Station. Then he is gone.

The words of Dr. Henry Crane, spoken at the Jewish-Christian dinner in January, 1941, suddenly became hard to swallow. "Whether you like it or not, you have got to become pacifists," he said. "With seventeen billions today, we are attempting an experiment identical with one we tried twenty-five years ago. It's just an incredibly stupid, a childish, adolescent outburst."

The adolescents were already learning the nomenclature of the caliber .50 machine gun.

The first months of this newest misdeed of humanity brought to Scranton the alarming fact that America was, for the first time in more than a hundred years, vulnerable. Not only could the enemy attack coastal installations and outposts, but the cities themselves, the people—you—were left to the discretion and destructive ability of the enemy. In spite of what had been done to Air Force General Billy Mitchell, airplanes were a sledge in the fist of any country's war machine.

In February, 1942, Scranton's churches were inspected, not in view of their spiritual potential, but to determine their fitness as refugee emergency shelters. The buildings were surveyed with an eye toward kitchen equipment, drinking water facilities, and all the factors necessary for safe treatment of bombed-out citizens. The information was collected and filed in the Medical Arts Building. Shortly, Scranton's first official bomb shelter was opened in the Conservatory of Music on the corner of Madison and Mulberry. Never before had such an undertaking been deemed necessary. It would accommodate two hundred.

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Thus was typified our state of preparedness. No one quite knew who was to blame, but Scranton was reduced to utilizing churches and music schools as shelter from aerial death. Religion is excellent spiritual protection, but how many of Scranton's church buildings would have withstood a ton of Axis TNT? St. Luke's itself was built over former swamp land.

Scranton's first troop train of the decade chuffed out of the Jersey Central Station February 24th, and four hundred more Pennsylvanians headed for khaki.

One of St. Luke's first losses through the military was the Reverend Sydney K. Evans, former Chief of Chaplains, U. S. Navy, who died in Atlantic City March 24th. Though not officially connected with St. Luke's at the time of his death, Chaplain Evans had risen from a choir boy at the church to his high position in the Navy.

The war, a growing thing requiring more and more nutriment, made further inroads into Scranton life. Sunday, May 11th, was the last carefree afternoon of civilian automobile cruising. Restrictions were clamped on thereafter, and the familiar little ration ticket squares lettered A, B, and C appeared on rear windows.

In June, Searle von Storch, Lackawanna County black-out chief, published a set of rules. Enforcing these emergency precautions were proposed fines ranging from \$200 to \$1000 and imprisonment from ninety days to two years.

The Reverend F. Percy Houghton re-entered Army service. A chaplain during World War I, the beloved clergyman was a leader of the Episcopal Church in Pennsylvania. His re-enlistment served as a reminder that for many generations it is a short time between wars.

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G. d'Andelot Belin, one of St. Luke's firmest backers, was the senior warden who directed the vestry through these days of war. Walter P. Stevens held the post of Junior Warden, and John T. Walters and Attorney Edward W. Warren were treasurer and secretary.

Dr. Kreitler began his thirty-first year of service at St. Luke's. He was sixty-seven years old. He had shouldered a tremendous work load since his arrival in 1912, and this second war during his service in Scranton must have recalled the year 1917, its heartbreak and discouragement. For him, and those of his generation, time was spinning backwards. Only the names had changed: not the emotions. But the name of Dr. Kreitler had become synonymous with energy; there was little time now to sit and meditate. Dr. Kreitler never wavered in his devotion to the boys from St. Luke's who were in the services. In spite of the many demands upon his time, he wrote hundreds of inspiring and encouraging letters to those away from home.

Perhaps the most graphic evidence of what war does to the fine balance of church life is found in the following advertisement which appeared in Scranton newspapers during that first full year of all-out conflict:

AN OPPORTUNITY FOR MALE VOICES

The Men's and Boys' choir of St. Luke's Episcopal Church, Wyoming Ave., Scranton, has vacancies now existing for three boy sopranos (ages 9-10); three tenors, and two baritones (draft exempt preferred). Past choir experience valuable but not a necessity. Small salary paid depending upon individual's ability.

St. Luke's was suffering a manpower shortage along with the city. By the end of the year, Scranton's population loss to military services and defense employment was estimated

The War Years

at 10,000. By March, 1943, twenty-six regional clergymen were serving as chaplains in the armed forces.

The Army Air Force occupied the military base at Tobyhanna, and soon the women of St. Luke's were entertaining the airmen as hostesses at USO dances.

Mid-1943 marked a revolutionary shift in Scranton's economic foundation. The Anthracite Capital of the World began to transform itself from a mining city to a center of industry. Scranton was admitting that anthracite was not inexhaustible. War plants were being established in the Lackawanna Valley. Notable among these was the Murray Corporation—here in Ebenezer Slocum's Hollow began the assembly of B-29 wings, the wings that were to carry man's masterpiece of destruction to Hiroshima.

In June of this year, Dr. Edgar Sturge, one of Scranton's best-known bone specialists, passed away. Dr. Sturge had been a vestryman for seventeen years and had long acted as medical advisor to St. Luke's Summer Home in Cresco. The city lost a leader in the medical profession, and St. Luke's lost a faithful friend when Dr. Sturge died on the eve of his seventy-fifth birthday.

The war ground on, brightened by the collapse of organized Axis resistance in Africa, the transfer of Italian loyalty to the Allies, and our advances in the Gilbert Islands. But amid the emotions of war, Scranton found time to honor a city organization that had its beginning in the mind of St. Luke's beloved Dr. Rogers Israel. In 1893, Dr. Israel had gathered a number of interested citizens of the community, and together they founded the Associated Charities of Scranton from which evolved the Family Welfare Bureau. Dr. Israel was secretary of the first board of Directors, and Dr. Kreitler was a member of the board fifty years

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later. St. Luke's was still vitally interested in its children, and in a dark year of war half a century of community service was celebrated.

June 6th, 1944, became one of the most electrifying days in our history: the Allied forces invaded Continental Europe. The possibility of allaying international suicide did not seem quite so remote. Then April of 1945 became a turning point in history.

It began with the death of Franklin Delano Roosevelt. Churches of the world held memorial services; in Scranton, St. Luke's observed his passing with a service at which the Reverend Peter K. Emmons delivered the eulogy. Shortly after Roosevelt's death, the Nazi war machine grated to a virtual standstill. The RAF flattened Hitler's chalet in his "last chance redoubt" of Berchtesgaden. The USAAF ran out of good targets. The German Empire was compressed tightly between the Allies to the west and Russia to the east. And in April, we made an error that may yet result in disaster: we allowed the Soviet Union to gain the foothold in Germany that it has developed into a solid entrenchment.

Germany surrendered in May. The United States took a breath, flexed its muscles, and turned its energy and full power against Japan. The Empire of the Rising Sun resisted just three additional months, then capitulated in mid-August. The Lackawanna Valley became a scene of complete and wild disorder. The built-up emotions of four crucial years broke the dam of good sense. Mail service was disrupted for two days; restaurants shut down. Normal business came to a standstill. Wilkes-Barre was threatened

The War Years

with near-riots. Wild-eyed civilians and newly inducted servicemen filled the streets with hysterical enthusiasm.

After the first joy-filled hours of celebration, there were those who lost the boundless zeal of the crowd. These were sober men with certain shoulder patches on their uniforms: the 101st Airborne, the 1st Armored, the 7th Infantry, the 12th Air Force. Too many of the boys they'd fought beside were not here to shout along with the rest.

At length, order was restored. As a nation, we returned to the comparative joy-ride of peace and plenty. Across the top of the world, an already strong nation, assisted by our good will, continued building—stockpiling steel, manganese, gifts of uranium. Our joy-ride was to be a short one.

V.

Dr. Kreitler Resigns

ON OCTOBER 14TH, 1945, members of St. Luke's congregation received the announcement they had known was eventually forthcoming. But such statements seem probable next year or perhaps the year after; never now. On that October Sunday, Dr. Kreitler read his resignation. He planned, he said, to terminate his St. Luke's ministry December 1st, retire from active service, and reside in Yonkers, New York.

Dr. Kreitler became seventy years of age the 3rd of November. Two days earlier, he completed his thirty-third year at St. Luke's, his "Church in the Heart of Things." The rector was just as much in the heart of Scranton as was his church. During his service in Northeastern Pennsylvania, Dr. Kreitler had been elected to the Boards of Directors of the Family Welfare Association, the Scranton Public Library, the Boys' Club-Big Brother Organization, the Scranton Chamber of Commerce, the United Churches of Lackawanna County Council and served as a Board member of the Lackawanna County Pennsylvania Mothers' Assistance Fund, which was later replaced by the Pennsylvania Department of Public Assistance. The rector was one of the organizers of Scranton's Community Chest, and a guiding spirit of St. Luke's Summer Home. Appointed by

A History of St. Luke's Church

Mayor Jermyn in 1913, he was one of the first members of the Scranton Recreation Commission, and later became chairman of the Scranton Bureau of Recreation. Continually interested in youth, and particularly the problems and hopes of boys, Dr. Kreitler assisted in the work of the Boy Scout Council. And he made time to engage in still additional interests. The rector was a Rotarian and was affiliated with the Masonic Lodges and Keystone Consistory. Through his interest and participation, St. Luke's was often the host of Masonic Brothers at special services.

"I came here intending to stay only five years," Dr. Kreitler once told a reporter. More than three decades passed before he felt he could leave. Dr. Kreitler's superb explanation: "I was interested in the city."

VI.

The Rev. Richard K. White

FOR THE FIRST TIME in a third of a century, St. Luke's was faced with selecting a new rector. The Reverend Eugene A. Heim served as interim rector while a special committee sought Dr. Kreitler's successor. This committee, headed by G. d'Andelot Belin, included Edward W. Warren, George Taylor, P. Anthony Sweet, Robert Merriman, and Mrs. Torrington Watkins, wife of the choir director.

In January, 1946, the call to St. Luke's was extended to the post chaplain of Fort Belvoir, Virginia, Major Richard Kelley White, S.T.M.

Mr. White was born in Maryland, November 12th, 1905. He attended local grade and high schools, and after his graduation, he enrolled in Bethlehem Preparatory School. There he became associated with Leonard Hall, a residence for theological students and a ministerial fraternity.

Entering Lehigh University after graduating from Bethlehem Preparatory School, Mr. White undertook the academic course. He graduated in 1928 and enrolled in the Philadelphia Divinity School. Three years later, he completed his requirements and accomplished a year's graduate course at the University of Pennsylvania, where he was awarded his master's degree in theology. Mr. White now held the degrees of bachelor of arts from Lehigh Univer-

A History of St. Luke's Church

sity; bachelor of sacred theology from Philadelphia Divinity School; and master of sacred theology from the University of Pennsylvania and the Philadelphia Divinity School.

At Stevensville, Maryland, where he was born, Mr. White was ordained to the diaconate, and shortly after, he entered the priesthood at Elkton, Maryland. Mr. White's first charge was Trinity Church, Elkton, where he served three years as rector. He then answered the invitation to St. Paul's Church in Georgetown, Delaware, where he ministered until he enlisted in the Army of the United States in 1941. He had the distinction of being the only Episcopal clergyman from the Diocese of Delaware to enlist in the armed forces.

First assigned to Fort Dix, New Jersey, he was soon transferred to Fort Belvoir, the Army's Engineer School. He was then assigned to the 31st Engineers Regiment, a demonstration team, then to the 1114th Engineers Combat Group, another demonstration unit. Finally, Major White was named post chaplain.

In January of 1946, the same month he was invited to accept the rectorate of St. Luke's, Major White was awarded the Army Commendation Ribbon "for the superior manner in which you have served this command as chief of chaplains from March 31, 1945, to this date."

Mr. White is married to the former Elizabeth Groome Constable, and they have two sons, Richard K. Jr., and John P.

On Sunday, May 12th, 1946, the Reverend Richard K. White was instituted as St. Luke's tenth rector in ninety-five years. The Right Reverend Frank W. Sterrett, Bishop of Bethlehem, officiated at the service. Appropriately, the sermon was delivered by a military man, Lt. Col. John K.

The Reverend Richard K. White

Borneman, survivor of the Death March following the fall of Corregidor, and Chief Chaplain of the Military District of Washington.

At the time of this occasion, G. d'Andelot Belin was serving St. Luke's as senior warden; Walter P. Stevens was junior warden. The organist was Robert H. Andrews, and Torrington R. Watkins was choir director. Mr. White's first secretary was Miss Hilda Acker; church sexton was George Lowe.

The rector had delivered his first sermon March 10th. "If we expect to inhabit the earth with a feeling of security and not of extinction, we must begin to learn the art of living together in peace," he said in part. Coming from an army officer of five years' experience, that statement made chilling sense.

In the urgency and excitement of securing a new rector, beloved Dr. Kreitler had not been forgotten. On April 8th, 1946, he was named Rector Emeritus of St. Luke's. Thus, Dr. Kreitler's official connection with St. Luke's Church has, at this writing, extended over nearly forty continuous years.

VII.

Peace and Progress

SOON AFTER his arrival, Mr. White was named by Mayor Hanlon a trustee of the Scranton Public Library to fill the vacancy left by Dr. Kreitler's retirement.

1946 marked the 16th Annual Florence Nightingale Service for Nurses to be held at St. Luke's. This particular service was the first of the series Dr. Kreitler had failed to attend since he inaugurated the beautiful yearly observance in 1930. Though he was to have been presented with a testimonial scroll signed by three hundred Scranton nurses in recognition of his work in their behalf, Dr. Kreitler was forced to miss the ceremony due to illness. The speaker at the service was Lt. Col. John Borneman who had delivered the sermon at the Reverend Mr. White's installation. Almost 300 nurses were in attendance.

The years of war were recalled by the publication of the county's casualty list in June. Lackawanna, the state's sixth largest county in population, ranked fifth in the final gold star count: eight hundred forty-six had given their lives in the service of the United States. Seven of these had been St. Luke's boys.

During Lent, 1947, special weekday services were inaugurated. This program has been continued since that

A History of St. Luke's Church

year, and each Wednesday noon of the Lenten season finds a full church. The service has a feature that is a definite drawing power: the congregation is presented not only Episcopal preachers, but also sermons by nationally known preachers of the other four Central City churches, the Baptist, Methodist, Presbyterian, and Lutheran. It is indeed a service for learning, and it is to be continued.

St. Luke's Summer Home in Cresco was closed in 1947. During the previous fifty-four years, this establishment had provided vacations and recreation to thousands of regional women and children, Protestant, Catholic, and Jew. But now the cost of maintaining the Home was so heavy that necessary repairs could not be undertaken. The vestry made a survey of the Home's utility with an eye towards its financial needs. Other institutions serving virtually the same end had been founded in Scranton. Was St. Luke's Summer Home dispensable? The verdict: sell the Home. Mr. White received several pleas to avert this drastic action, but the decision stood. After more than a half-century of community service, St. Luke's Summer Home became a memory.

In the fall of 1947, St. Luke's held its dual 96th Anniversary and Memorial Service. Through the generosity of specific members of the church and its friends, including several Catholic and Jewish donors, some \$7,000 was raised to finance a set of carillonic bells. These bells, with Westminster chime attachments and an amplifying unit, were installed in the church building. Though the chimes themselves are in reality perfectly toned tiny bells in a factory-sealed case, the amplifier attachment lends this unit such

THE TOWER BELLS
IN THIS CHURCH
ARE DEDICATED TO
THE GLORY OF GOD
AND IN GRATEFUL RECOGNITION
OF THE SACRIFICE AND SERVICE
OF THE MEN AND WOMEN OF
SCRANTON
WHO SERVED IN THE ARMED FORCES
WORLD WAR II

LENT, 1947

Peace and Progress

power that it is operated on only three units of volume while the full output is twelve units. And on three units, the flawless tones of St. Luke's chimes reverberate through the heart of Scranton at regular intervals to remind the public of the sacrifices made by Scranton's sons and daughters during World War II.

The carillon was dedicated at the 1947 Memorial Service, as was the World War II service plaque. 169 of St. Luke's men and women had served; seven would never return. Robert Cochrane, James E. Evans, Melsom E. Rea, Dr. Talcott Wainwright, Leroy Wildon, Roy Williams, and Raymond Armbruster had been killed in service.

Three clergymen with service records to their credit took part in the ceremony. The Reverend F. Percy Houghton, a veteran of two wars, dedicated the carillon bells. The Reverend Probert Herb, former rector of Dunmore's St. Mark's Church, presented the sermon. The Reverend Herb had seen considerable action. He had jumped with a paratroop outfit at Corregidor and suffered fractured legs in the landing. St. Luke's Reverend Richard White, himself a former Army Chaplain, chose to merely assist in the ceremony. Mr. White felt that the recent date of his appointment to St. Luke's warranted only his assistance at the proceedings.

Actually, the church had been led through the four years of war by Dr. Kreitler. On this occasion, he visited the former charge to which he had devoted a good part of his life. Dr. Kreitler dedicated the plaque upon which are inscribed the names of St. Luke's 169 service men and women.

Many of those on the Honor Roll were present in uniform and marched in the procession, led by the Church

A History of St. Luke's Church

Flag, and augmented by the several Lackawanna Valley patriotic organizations.

Parish life returned to a reassuring peacetime pace, and St. Luke's began its twice-monthly broadcasts of the Sunday Service over radio station WSCR. This innovation was a needed feature in the parish, and those unable to attend services in person began receiving comfort and guidance at home. The worship of God is not confined within the walls of the church.

Other factors in St. Luke's community influence continued. The Week of Prayer, conducted during the first part of each January, was held for the seventh consecutive year in 1948. This week of special worship is a joint offering of the five Central City Protestant Churches. In addition to being host of the Week of Prayer congregation, St. Luke's has several times conducted the Day of Prayer service sponsored by the United Church Women of Lackawanna County.

In 1948, St. Luke's suffered a dual loss. In July, George Lowe, the Sexton for many years, died suddenly. Within several weeks, Torrington Watkins, choir director, died suddenly. Mr. Watkins had grown up as a St. Luke's choir boy. After the Reverend George Davis resigned in 1939, Mr. Watkins was appointed director of St. Luke's choir. His death was a shock and an immediate loss to the choir and church, which he had served so faithfully.

The following year, Robert H. Andrews, St. Luke's organist, resigned to enter Virginia Seminary. Mr. Andrews had begun his studies for the Ministry in St. Luke's. Helen Bright Bryant, one of Scranton's ablest organists and choir

Peace and Progress

directors, was elected to fill the existing vacancies. Mrs. Bryant was elected organist-chorister in 1949, and still serves the church in that capacity.

The year 1949 saw St. Luke's lose two of its most valued and helpful churchwomen. Mrs. Everett Warren died in March and Mrs. H. W. Kingsbury in October. Both of these women had devoted countless hours toward the growth of St. Luke's as one of Scranton's most important Protestant churches. The Warren family has been loyal to St. Luke's for years, Mrs. Warren's son, Attorney Edward Warren, presently serving as Chancellor of the Diocese.

George R. Taylor, a former St. Luke's vestryman and leader at Trinity Mission, East Mountain, died this same year. Mr. Taylor was also a member of the Executive Council of the Diocese of Bethlehem. His wife was active for many years as President of St. Luke's Women's Guild and was an officer in the Diocese of Bethlehem's Women's Auxiliary.

A definite indication that the present rector had clearly understood the work Dr. Kreitler was pursuing was to be seen in early 1950. The Protestant Men's Corporate Communion, strongly backed by Mr. White, was first held during the 1950 Lenten season at Elm Park Methodist Church. Attendance was approximately 1,600. In 1951, this attendance increased to over 2,000. Mr. White is certain that this effective service will be a definite part of the United Churches' program in Scranton. Firmly behind the program of the United Churches, the present rector is continuing Dr. Kreitler's work wherever practicable. He has deviated from the program only when necessary for modern

A History of St. Luke's Church

emphasis, particularly in the fields of church unity and stronger coordination of Protestant Churches in Scranton.

The parish house was renovated in 1950. Improvements included a new roof, inside and outside painting, and a new basement room for the Young People's Fellowship.

The Church School was further improved with the introduction of religious education movies, film strips, and additional visual aids which the rector had found valuable during his military experience. The time and ability devoted to the Church School by its superintendent, Miss Letty Parry, has resulted in its being a modern and key church department. The Sunday School class of today actually comprises the Church of Tomorrow. St. Luke's Church School, with its some 250 members and 20 teachers, is a live issue.

Each year, usually at Christmas or Easter, members of the Church School present pageants depicting events in Biblical or Church history. In addition to working with the students, teachers also maintain a close relationship with parents through twice-yearly parent-teacher meetings. At the close of each year, the pupils are graduated to a higher grade and their past year's work is exhibited.

The school curriculum is based on the schedule supplied by the National Church. Through the use of these new curriculums and largely due to Miss Parry's careful guidance, St. Luke's Church School has seen a complete change of teaching methods in the past several years. Miss Parry has provided interesting, effective Sunday School classes.

In 1949, a nursery school was instituted to enable the parents of the very young to attend services.

Peace and Progress

In 1950, Mr. Fred B. Schultz was appointed Curate of St. Luke's.

In 1950, St. Luke's lost a loyal member of seventy years' standing through the death of Mrs. Essie Sproats. Mrs. Sproats grew up in St. Luke's. She was a faithful Sunday School member, then a participant in all the women's organizations. For many years, Mrs. Sproats volunteered her services as assistant secretary to the rector. Because of her knowledge and memory of church work over many years, she was a great help in the parish office.

With the Parish House improvements completed, the Church School and Choir under able leadership, and the work of St. Luke's well coordinated with the United Churches of Lackawanna County, 1950 seemed, until June, a year of peaceful progress. Suddenly, our attention turned outward again. Outward across the Pacific.

Late in June, again on a Sunday, aggression tramped over a United Nations demarcation line into a UN Protectorate:

RED TROOPS INVADE SOUTH KOREA

A headline. You read it, pondered a moment, forgot it. You forgot it for about twenty-four hours, then elements of U. S. naval and air power were in combat. Today, the United States is at war with North Korea and Red China.

The years between wars are short. Discouragement follows discouragement. But the equal and opposite reaction to discouragement is hope. The country was founded on it.

VIII.

The Hundredth Year

THE CHURCH IN THE HEART OF THINGS is today in a peculiar position. It is in the heart of the business district. The residential area that once clustered in Slocum's Hollow and Scranton has expanded. With the advent of sure motor transport, the dependable automobile, families that had helped build Scranton moved to the fresher air and more pleasant expanses of the country. The ridges that divide Scranton from the Abingtons and the Poconos helped split St. Luke's and numbers of its strongest supporters. Some of these families still are vitally interested in the welfare of St. Luke's, but over the years a substantial loss has been incurred.

While the church has remained in the center of a growing industrial city, its traditional congregation has been diverted to areas at an inconvenient distance; towns like Dalton, Elmhurst, Peckville. But St. Luke's still represents a fortress of Protestantism in Central City. The church has an impact on the multitude of people who work in the city, who come to St. Luke's for a respite from the day's toil. St. Luke's is a haven for the commuter with only a few minutes. The church is used as an expedient by many who are not members of its parish and the church welcomes

A History of St. Luke's Church

these people with no thought of proselyting. St. Luke's is open to those who need guidance and encouragement.

With the loss of key parishioners cutting deeply into the church's financial potentialities, the endowment fund of some \$170,000 is becoming increasingly insufficient. The many small contributions, while they do much to assist the church, may not prove to be enough. St. Luke's, if it is to continue a permanent tower of Protestant strength in Central Scranton, must be endowed far in excess of the present sum.

Developing into a city parish, St. Luke's is today a clinic for the troubled and weary. Mr. White approaches his work with added emphasis on spiritual assistance, using his training in the field of counselling to encourage those needing help to present their problems to God through the Church. Additional attention is focussed upon youth and the underprivileged child.

The Church, in its hundredth year, opens its doors to *all* who need the strength of God.

Epilogue

NINETEEN-FORTY-SIX was the first full year of the Atomic Age. In Chicago, Alamagordo, Oak Ridge, we had unearthed the secret of Universal Energy. The United States 20th Air Force proved the discovery with two flaming exclamation points: Hiroshima—Nagasaki.

The making of the Bomb itself will not shape the course of man, except those men who go down under it. It will not blow up the world. It is not a limitless weapon. Its danger radius barely exceeds two miles at present; a large amount of TNT will achieve the same blast damage. The Bomb's radiation does not linger indefinitely, as has been widely believed. The initial gamma rays do not penetrate every substance. The world survived combat gasses and high explosive. Man did not buckle under biological warfare a thousand years ago, and he took the bow and arrow in his stride. Man will survive the Bomb.

But in 1946, we unearthed the secret of Universal *Energy*! We unlocked the mystery of matter and made its composition produce energy. Our minds had been conditioned to accept facts that deal with the investigation of substance as God made it. Atomic power and its application will conceivably prod man's mind to demand *what* limits of knowledge? Certainly beyond the limits of his present understanding.

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Man is pushing into thought-processes that have hitherto been fuzzily defined as "something he is not meant to understand." But man being man, he must understand. Whatever the fate of civilization, the mission of a clergyman in the Atomic Age will be a difficult one.

"May God give to those who have voluntarily enlisted in the service of 'Redemptive Values,' the Clergy of our Church, the vision, courage, and strength to show others that the only alternative to futility is man's return to God.

"'Heaven and Earth shall pass away, but My Word shall not pass away.'

"May St. Luke's Church and its leadership ever remain this Tower of Strength in the hearts of our people."

THE REVEREND RICHARD K. WHITE

1951.

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The All Saints' Memorial Endowment Fund

AT THE SUGGESTION of Mr. Walter P. Stevens, the All Saints' Memorial Fund was established in 1926. Originally, the fund was composed of gifts sent to the church in place of flowers sent to the home of the bereaved. The motivation behind the fund is the providing of a lasting remembrance in place of the temporary tribute of flowers.

In its quarter century of existence, the fund has increased to the point where it now produces an annual income which is applied to parochial work as determined by the vestry.

All gifts to the fund are recorded in the Book of Remembrance. This book is placed in the church near the chancel where it may be examined by worshippers and visitors.

In the future, this endowment fund will be of immeasurable benefit to the Parish, for as it grows, it will insure the church of needed support. The congregation is invited to use this Memorial Fund to express a lasting tribute to friends and loved ones.

Church Music

THE FIRST ORGAN in St. Luke's was a Jardine purchased during Mr. Pendleton's rectorate for \$4,725. Earliest organists of the church were Messrs. Derman, Southworth, Convant, Marple, and Williams. Mr. Convant described the Jardine as "an instrument of good tone but needing an athlete to handle." It served the congregation 40 years, not always dependably, and was replaced in 1923.

The All Saints' Memorial Organ, a beautiful Casavant, was installed in 1923, and the dedicatory recital was presented by Dr. Charles M. Courboin. In 1924, Leon Verrees was engaged as choirmaster and organist, and under his excellent direction, the Men's and Boys' Choir grew into prominence. Mr. Verrees left St. Luke's in 1937 to become head of the Organ and Cello Department of Syracuse University.

For one year, the Reverend George Davis served as choirmaster and curate. Following his resignation, two men who had been choir members since boy soprano days, Torrington Watkins and Robert Andrews, became director and organist. The tragic death of Torrington Watkins in 1948 ended this partnership. Robert Andrews became organist-choirmaster until he resigned in 1949 to enter the Ministry.

In his place, Helen Bright Bryant, a former student of Leon Verrees, became organist-choirmaster, and serves St. Luke's in that capacity today.

The Saint Cecilia Girls' Choir was originated in 1913 by Miss Ellen Fulton, an organist and member of St. Luke's. This young girls' choir has been continued under the direction of the present organist, serves the church every Sunday in the

Appendices

Church School, and sings at the Corporate Communion and other church affairs.

The Singers' Guild of Scranton rehearses each week in the Parish House and presents two concerts of sacred music in the church each year. Now under the direction of Charles Henderson with Helen Bright Bryant, the Guild began as the Choral Society of the American Guild of Organists under Robert H. Andrews in 1943. The Guild has as its primary aim the creation of interest in the work of Johann Bach much in the manner of the very successful Bethlehem Bach Choir.

The Electric City Ladies' Chorus, organized over twenty years ago, rehearses in St. Luke's Parish House, and is conducted by St. Luke's Church School Superintendent, Miss Letty Parry. Having presented sacred concerts in at least fourteen churches in the Valley, the Chorus has one single aim: community service. Though not officially connected with St. Luke's, the Chorus uses the Parish House as headquarters and has dramatized many beautiful cantatas in the Chancel of St. Luke's Church.

St. Luke's Boys' and Men's Bible Class

(The P. A. Sweet Bible Class)

THE P. A. SWEET BIBLE CLASS was organized as a Junior Brotherhood of St. Andrew's for boys and young men under 18. The Class was inaugurated Easter Sunday, 1920, consisting of 12 boys and several young men. In continuous operation since its inception, the class developed in 1924 into an adult group with boys from 16 years of age to men in the middle 30s.

In 1926, the class recorded a record roster of 104 members; present membership has stabilized at an average of some sixty members of all ages. Many outstanding young men have left the class to enter the Ministry, law, medicine and the theater. Mr. Robert Yewens has been a member of the class since its beginning in 1920, and Mr. William Vanner, another senior member, has served twenty-five years.

The last two members of the class to enter the Ministry were Robert Andrews and Mr. Sweet's own son, David J. E. Sweet. Mr. P. Anthony Sweet, a prominent citizen of Scranton and a loyal member of St. Luke's, continues the work and spirit of the Bible Class today. In the past twenty-five years seven members of this class have entered the Ministry.

Ephphatha

ONE of the most interesting activities at St. Luke's is the monthly meeting of the Ephphatha, or Deaf Guild. Under the able leadership of the Reverend Mr. Warren M. Smaltz, missionary to the deaf, this organization of "Silent Folks" holds services in St. Luke's in sign language. For many of these people, the Ephphatha is their only social outlet. Through this kind of ministry, the deaf, who in many cases can participate in no other way, are brought into active contact with the church. The Ephphatha holds one social evening meeting each month in the Parish House. Once each year, members of the organization present a play.

Mr. Smaltz is an Episcopal minister afforded by the Diocese. His work with these deaf folks is to be commended.

Men of St. Luke's Who Have Entered the Ministry

THE following men of St. Luke's have entered the Ministry:

- 18— The Reverend Joseph A. Nock
- 1894 The Reverend William Coney
- 1898 The Reverend Sidney Key Evans
- 1900 The Reverend Frederick A. Lyne
- 1900 The Reverend Norton F. Hauser
- 1908 The Reverend Wallace Martin
- 1908 The Reverend Monroe Frear
- 1916 The Reverend Frederick Percival Houghton
- 1920 The Reverend Dudley Scott Stark
- 1920 The Reverend John Frampton
- 1920 The Reverend Glen Beam Walter
- 1922 The Reverend James Thomas
- 1924 The Reverend Percy Hall
- 1927 The Reverend Paul Stevens Olver
- 1927 The Reverend George Lorenzo Grambs
- 1933 The Reverend Louis Densmore Jacobs
- 1942 The Reverend Henry G. Russell
- 1943 The Reverend John Ellis Daley
- 1945 The Reverend David Emrys Richards
- 1948 The Reverend Henry August Kuehl Jr.
- 1948 The Reverend William Robert Williams
- 1949 The Reverend David Doughton
- 1951 The Reverend Robert Hugh Andrews
- 1951 The Reverend David J. E. Sweet
- 1951 The Reverend Fred Bernard Schultz



THE RIGHT REVEREND DUDLEY SCOTT STARK, D.D.
Bishop of the Diocese of Rochester.



THE RIGHT REVEREND DAVID EMRYS RICHARDS
Suffragan Bishop of the Diocese of Albany.

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The Rt. Reverend Dudley Scott Stark, born in 1894, son of Rodney J. Stark, St. Luke's vestryman, was raised in St. Luke's. He graduated from the Episcopal Theological Seminary, Cambridge, Mass., and was ordained to the Diaconate in 1920 by Bishop Talbot. In 1950, he was elected Bishop of the Diocese of Rochester.

In 1927, the Reverend Paul Stevens Olver, now Rector of St. Paul's Church, Seattle, Washington, was ordained to the Diaconate by Bishop Talbot. Reverend Mr. Olver was later priested by Bishop Sterrett. A boy of St. Luke's, he served as a chaplain during World War II.

This same year, the Reverend George Lorenzo Grambs was ordained to the priesthood. He is now Rector of St. Paul's Church, East Orange, New Jersey.

The Reverend Charles Sykes entered the Ministry in 1933, and is now Rector of Trinity Church, Seneca Falls, New York. In 1943, The Reverend John Ellis Daley entered the Ministry, and he now is Rector of the Church of the Good Shepherd, Belmont, California.

In April, 1945, the Rt. Reverend David Emrys Richards was ordained to the Diaconate. David Richards was born in 1921, the son of Emrys Richards. He grew up in St. Luke's and became another of her sons to reach the rank of bishop when he was elected Suffragan Bishop of Albany in 1951. Prior to this appointment, he had spent three years at Cristobal, C. Z., doing missionary work.

In the wake of World War II came six additions to the clergy. The Reverend H. August Kuehl transferred to the Episcopal Church from the Moravian Ministry in 1947. He studied under Mr. White and was ordained in 1948. He now serves in the Diocese of New Jersey.

The Reverend William R. Williams, former Captain of Infantry who was wounded in Germany, was ordained in 1948 after completing his studies at Lehigh and Virginia Seminary. He now serves at Dallas, Pennsylvania.

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The Reverend David Doughton, a member of the P. A. Sweet Bible Class, entered the Ministry after leaving his position with the Hudson Coal Company. After studying under Mr. White, he was Ordained to the Diaconate in 1949 and has been Rector of St. Mark's Church, Dunmore, since that date. St. Mark's was formerly a St. Luke's mission. Also under his charge is another child of St. Luke's, Trinity Mission, East Mountain.

In June, 1951, after completing a course in Theology at Virginia Theological Seminary, the Reverend Robert H. Andrews was ordained to the Diaconate. He had been a former choir boy and organist at St. Luke's, having resigned the latter post to complete his studies for the Ministry.

Ordained with the Reverend Robert Andrews was the Reverend David J. E. Sweet, son of P. Anthony Sweet. A member of St. Luke's choir, he had been active in youth work in the Parish and is a veteran of World War II. He finished a course in Theology at Virginia Theological Seminary along with the Reverend Mr. Andrews.

The Reverend Fred B. Schultz, transferred from the Methodist Church, studied under the Reverend Mr. White and was ordained to the priesthood in 1952, the week before Easter. Mr. Schultz is a veteran of the Air Force and has served as Curate of St. Luke's.

Missionary Work

THE MISSIONARY PROGRAM of St. Luke's was forwarded especially during Dr. Israel's rectorate. At least one mission had been instituted before his tenure: St. Mark's Church in Dunmore. This mission was established by Dr. Swentzel, but in 1894, Dr. Israel succeeded in obtaining lots, "the St. Mark's Church property," and the following year the rectory was completed and within a month a chapel and parish house were dedicated. St. Mark's today is under the charge of a former member of the P. A. Sweet Bible Class, the Reverend David Doughton.

Among Dr. Israel's accomplishments is the instituting of the following missions: St. John's Church, Providence; St. George's Church, Olyphant; St. James', Jermyn; St. Albans', East End; and St. Margaret's, South Side. This last mission was subsequently sold and the funds were put in trust until again needed for missionary advancement.

On October 16, 1910, St. Luke's sponsored the establishment of Trinity Mission, East Mountain, under a layman, Ernest W. Williams. Supplied in its beginning by St. Luke's, this mission today is under the care of the Reverend David Doughton.

In 1913, during the rectorate of Dr. Kreitler, an able assistant of St. Luke's developed a suburban parish in Glenburn, a small community between Clarks Summit and Dalton. The Church of the Epiphany was carried by the Reverend F. Percy Houghton, and was supplied for some years by St. Luke's. Ultimately becoming an independent parish, the Church of the Epiphany numbers among its congregation several former members of St. Luke's who took up residence in the Abingtons. Several fine

Appendices

men have held the rectorate, the present rector being the Reverend W. Kirk Cresap.

To complete the list of St. Luke's missions, it should be noted that St. David's Church in Hyde Park was originally supplied by St. Luke's.

Bishops

WITHIN the State of Pennsylvania, showing the succession of Dioceses from 1787 to 1951:

Diocese of Pennsylvania: Created 1784

- The Rt. Rev. William White, D.D. Bishop, 1787-1836
The Rt. Rev. H. U. Onderdonk, D.D. Assistant Bishop,
1827-1836
The Rt. Rev. H. U. Onderdonk, D.D. Bishop, 1836-1844
The Rt. Rev. Alonzo Potter, D.D. Bishop, 1845-1865
The Rt. Rev. Samuel Bowman, D.D. Assistant Bishop, 1858-
1861
The Rt. Rev. Wm. B. Stevens, D.D. Assistant Bishop, 1862-
1865
The Rt. Rev. Wm. B. Stevens, D.D. Bishop, 1865-
Rt. Rev. Stevens was bishop when the Diocese of Central
Pennsylvania was formed.

Diocese of Central Pennsylvania: Created 1871

- The Rt. Rev. Mark A. DeW. Howe, D.D. Bishop, 1871-1895
The Rt. Rev. Nelson S. Rulison, D.D. Coadjutor, 1884-1895
The Rt. Rev. Nelson S. Rulison, D.D. Bishop, 1895-1897
September, 1897-February, 1898: No resident bishop.
The Rt. Rev. Ethelbert Talbot, D.D. Bishop, 1898-
Rt. Rev. Talbot was bishop when the Diocese of Bethlehem
was formed.

Appendices

Diocese of Bethlehem: Created 1904

- The Rt. Rev. Ethelbert Talbot, D.D. Bishop, 1904-1928
The Rt. Rev. Frank W. Sterrett, D.D. Coadjutor, 1923-1928
The Rt. Rev. Frank W. Sterrett, Bishop, 1928-

Rectors of St. Luke's Church

The Rev. John Long	Missionary, August, 5, 1851
The Rev. John Long	Rector, Easter, 1852– Sept. 29, 1858
The Rev. W. C. Robinson	February 1, 1859–De- cember 1, 1862
The Rev. A. Augustus Marple	January 25, 1863–No- vember 1, 1877
The Rev. C. Inglis Chapin	November 28, 1877– April 12, 1879
The Rev. J. P. B. Pendleton, S.T.B.	October 1, 1879–May 1, 1885
The Rev. Henry C. Swentzel, D.D.	May 25, 1885–April 25, 1892
The Rev. Rogers Israel, D.D.	November 1, 1892–Feb- ruary 24, 1911
The Rev. John R. Atkinson	April 14, 1911–May 16, 1912
The Rev. Robert P. Kreidler, S.T.D.	November 1, 1912–No- vember 1, 1945
The Rev. Richard K. White, S.T.M.	March 6, 1946–

Curates of St. Luke's Church

IN 1889, the Parish had expanded to the point where the Rector required assistance. Unfortunately, no official record of curates has been kept, but the following list has been made as complete as possible.

The Rev. Wm. P. Taylor	1889-1892 (Approximately)
The Rev. W. H. Bamford	1892-1893
The Rev. Samuel S. Marquis	1893-1894
The Rev. Abram L. Urban	1894-1896
The Rev. Martin B. Nash	1898-1901
The Rev. Edward J. Haughton	1896- ?
The Rev. Robert E. Roe	1902- ?
The Rev. Edmund C. Thomas	1906-1908
The Rev. Ernest C. Tuthill	1907-1909
The Rev. Roy I. Murray	1909-1912
The Rev. W. W. Williams	1910-
The Rev. Oscar Lindstrom	1912-1914
The Rev. W. L. Haupt	1914
The Rev. G. D. Graeff	1914-1916
The Rev. F. P. Houghton	1916-1917 and 1919
The Rev. Adelbert McGinnis	1917-1918
The Rev. Glen B. Walter	1920-1921
The Rev. Clarence R. Wagner	1922-1923
The Rev. Arthur Koch	1925-1926

Records of curates from 1926 to 1937 are unavailable.

The Rev. George F. Davis	1937-1939
The Rev. H. August Kuehl	1947-1949
The Rev. Kenneth E. Hartranft	1949-1950
The Rev. Fred B. Schultz	1951-

*Senior Wardens**

Hitchcock, Elisha	1852
Jifkins, J. W.	1854
Hitchcock, Elisha	1856
Jifkins, J. L.	1858
Throop, B. H.	1859
Burgess, J. C.	1862
Rockwell, H. B.	1867
Rockwell, H. B.	1874
Hunt, T. F.	1885
Jermyn, John	1889
Hines, Samuel	1899-1923
Foster, Rufus J.	1924-1930
Mott, Joseph A.	1931-1937
Belin, G. d'Andelot	1937-

* Due to certain omissions in the record, it is assumed that the wardens continued in office until the election date of the listed successor.

Vestrymen

Ash, Owen B.	1941-1947
Avery, William A.	1914-1927
Belin, G. d'Andelot	1918 to 1951-1954
Bessell, John H.	1881-1908
Boyd, Harold G.	1947 to 1950-1953
Breck, C. D.	1879
Brown, W. H.	1882
Burgess, J. C.	1852-1878
Butler, Philo W.	1934 to 1949-1952
Carr, Lewis	1857
Chur, Walter	1879-1880
Clark, L. N.	1852
Clemens, David	1881
Congur, J. C.	1860
Cordeaux, J.	1884-1886
Coyne, P. J.	1859
Crane, W. J.	1872
Davis, John R.	1861-1871
Decker, Austin	1865-1871
Deubler, Roland O.	1920 to 1949-1952
Dickson, George L.	1862-1914
Dimmick, Edward C.	1879
Drinker, Alfred	1859
Dusenbury, John W.	1913-1925
England, Joseph D.	1921-1933
Everhart, James M.	1892-1897
Fellows, John T., 2nd	1856
Foster, Rufus, J.	1899-1930

Appendices

Fritz, George W.	1862-1875
Gilday, Frank	1933 to 1951-1954
Gould, Robert T.	1923-1941
Grant, Sanford	1860
Hallstead, Wm. F., 2nd	1923-1940
Hancock, Leroy	1856-1858
Highriter, John C.	1881-1884
Hill, E. S. M.	1852
Hines, Samuel	1876-1923
Hitchcock, Elisha	1852-1856
Holland, Anthony D.	1878-1900
Hunt, T. F.	1874-1886
Jenkins, Daniel H.	1948 to 1951-1954
Jenkins, James	1884
Jermyn, John	1884-1898
Jifkins, J. W.	1854-1868
Jifkins, James L.	1858-1882
Kahlor, John W.	1852
Keffer, Edward	1852
Kingsbury, Henry W.	1898-1931
Kirlin, Jacob W.	1852-1854
Lathrop, Benjamin L.	1915-1919
Leavenworth, F. J.	1856-1859
Lucas, E. Bristol	1924-1945
Marple, William M.	1898-1917
Matthews, Charles P.	1873-1880
McEnaney, Edward	1941 to 1951-1953
Merrett, R.	1861
Merriman, Robert	1940 to 1950-1953
Moffatt, Edward S.	1886-1893
Morgan, T. Archer	1921-1941
Mott, Joseph A.	1910-1937
Moyer, S. Russell	1945-1947
Oakford, Richard A.	1854-1858
Osland, Richard	1882

Appendices

Palmer, Thomas	1928-1933
Pastorius, Henry C.	1915
Patterson, Roswell H.	1913-1928
Phinney, Elisha	1861-1873
Phinney, J. H.	1857-1858
Phinney, J. W.	1859
Pierce, Horatio S.	1884-1886
Price, Frederick P.	1881-1931
Richards, Eldon P.	1947 to 1951-1954
Roberts, Cyrus M.	1941 to 1950-1953
Rockwell, Henry B.	1865-1875
Sanderson, Charles D.	1898-1914
Sanderson, George	1857-1860
Sawyer, Edward M.	1931-1937
Saxton, C. G.	1857-1858
Shopland, Samuel	1860-1864
Shorten, Paul R.	1937 to 1950-1953
Smith, William T.	1892-1897
Sprague, Thomas	1900-1914
Stark, Rodney J.	1915 to 1949-1952
Stevens, Samuel	1881
Stevens, Walter P.	1917 to 1949-1952
Stewart, E. B.	1856
Sturge, Dr. Edgar	1926-1941
Sweet, P. Anthony	1927-1948
Swift, Charles	1852-1854
Taylor, George R.	1932-1949
Thomas, Rupert W.	1940 to 1951-1954
Throop, Dr. Benjamin H.	1852-1856
Throop, Benjamin H.	1917-1919
Vanner, William C.	1947 to 1950-1953
Vernoy, Franklin B.	1949-1952
Walters, John T.	1933 to 1951-1954
Warren, Edward W.	1923 to 1949-1952
Watkins, Torrington R.	1937-1947

Appendices

Willard, Edward N.	1876-1877
Williams, R. Y.	1924-1925
Wolf, Theodore G.	1892-1923
Yewens, Harry E.	1924-1933
Young, Bertram	1914-1919

Honor Roll

THE men and women of St. Luke's who served in the nation's Armed Forces during World War II:

Raymond J. Armbruster
Russell W. Armbruster
Owen B. Ash, Jr.
William R. M. Ash
William Lindy Balliet
Merlin E. Beck
Irving Behle
G. d'Andelot Belin, Jr.
Edward H. Binentende
Richard Beynon, Jr.
Harold Richard Biddleman
Laura Biddleman Blauvelt
Howard Bockelcamp
Paul E. Bocklecamp
Robert H. Bockelcamp
Robert Boyles
Arthur Bradford
George A. Broadbent
Ira T. Broadbent, Jr.
David R. Brooks
Richard Henry Brown
Philip W. Bunnell
Edmund P. Burge
Philo W. Butler, Jr.
Lindsey D. Campbell, Jr.
Carl Carlucci

Thomas Adamson Carr
Thomas B. Castles
David Cleveland Christ
*Robert Cochrane
James Shorten Cross
Edward J. Dale
William V. Dando
Ralph Emerson Davies
Gaylord W. Davis
William C. Davis
Charles G. Decker
August Deininger
Harold S. Deiter
Roy Draper
John Duerdon
Norman Emery
*James E. Evans
John Evans, Jr.
Lewis T. Evans, Jr.
Marjorie Fenne
Edward J. Ferber
Valentine L. Fine
David John Francis
John Robert Francis
Carl Frantz
George J. Freuchtel

Appendices

Stewart W. Georgia
Howard W. Hall
William A. Hall
William J. Hall
William F. Hallstead III
Chester J. Harris
Robert Harris
Lillian H. Held
Rev. Probert E. Herb
Carl R. Hoffman
Rev. F. Percy Houghton
John R. Hurst
William Hurst
Harold A. Jenkins
Joseph S. Jenkins
Jack Z. Jones
Russell David Jones
William J. Jones
F. Warren Keiper
William W. Keller
Clinton Kennedy
Robert M. Kennedy
Robert J. Koons
Walter R. Koons
Walter Kreck
George F. Lowe
Oscar R. Luderer
Ernest P. Ludwig
Emil Madigan
Roland Madigan
Arthur Matthews II
David W. Matthews
George G. Matthews
Robert M. Matthews
Robert E. Merriman

J. Truitt Moehring
William J. Moffitt
Peter Molter
Thomas Saer Morgan
Donald Morris
Earl Wesley Morris
Robert Morton
Willard F. McAllister
Robert McClary
Robert P. McKeon
James N. McLain
John N. McLain
Ruth A. Napier
Thomas R. Nicholas
Edward V. Nitch
George L. Oliver
Rev. Paul Olver
Richard C. Parker, Jr.
Alphonso Pastore
Thomas A. Patrick
William T. Patterson
Leo T. Pepsin
William D. Phelps
Earl W. Phillips
Anthony P. Piazza
Wildred J. Piercy
Arwyn Potter
J. Walford Potter
Joan Powell
Joseph E. Powell
Susan Powell
William Powell
Harry L. Ray
E. Hayden Rea
Louise C. Rea

Appendices

- | | |
|---------------------------|---------------------------|
| *Melsom F. Rea | Fred G. Toole |
| Griffith E. Reese | William J. Tully |
| Harvey J. Reese | James Gardner Tyrrell |
| Robert S. Reidenbach | Robert Tyrrell |
| George M. Rinsland | Robert C. Van Camp |
| Gerald M. Rock | Llewellyn Veator |
| Richard W. Rook | *Talcott Wainwright |
| Joseph F. Schneider | Richard Higgins Warren |
| William W. Scranton | Leon T. White |
| Frank D. Seeds | Rev. Richard Kelley White |
| Charles J. Shorten, Jr. | Walter K. White |
| Frederick J. Shorten, Jr. | *Leroy Widden |
| James R. Shorten, Jr. | Edward R. Widmer |
| Paul F. Shorten, Jr. | *Raymond Williams |
| Herbert G. Sohns | William R. Williams |
| Arthur J. Spagna | Edgar Alfred Wills |
| Francis J. Spagna | Anthony Wippich |
| George R. Spagna, Jr. | Arnold Woelkers |
| Robert D. Spagna | Harry Woelkers |
| Fred E. Strubeck | Franklin Wyandt |
| David J. E. Sweet | Marvin Wyandt |
| Helen Virginia Sweet | Roland Wyandt |
| Philip Anthony Sweet, Jr. | H. E. Robert Yewens |
| Rupert W. Thomas, Jr. | |

* Gave their lives in the service of their country.

Memorials and Special Gifts

A DETAILED LISTING of the Memorials and Special Gifts presented to the church from its founding to 1925 will be found in Dr. Kreitler's book, *Seventy-Five Years in St. Luke's Church*. Memorials and Special Gifts to the church since 1925 follow.

1926 September. Communion Service, a silver set for the sick, presented by George and John T. Walters, in memory of their mother, Sarah Beatrice Walters, 1867-1925.

October. The Reverend Sidney K. Evans, D.D., Chaplain, United States Navy, presented a Church Flag used by him when at sea, covering a distance of 42,000 miles in his travels.

November. Chancel Prayer Books, presented by Sarah Jane Frampton in memory of her husband, John Sommers Frampton.

November. Chancel Prayer Books, presented by Essie W. Sproats and Mary Parry Will.

1927 November. Two Cruets, with Silver Bread Box, presented by the Diocesan officers of the Girls Friendly Society, in memory of Emma Louise Darling, devoted leader of this society.

November. Altas Service Book, presented by Mrs. Emma Cockrill, in memory of her daughter, Mrs. Eva Covey.

December. A red morocco leather bound Prayer Book for the side Altar "in memoriam," presented by Mrs. Emma Cockrill.

Appendices

- 1929 April. Fair Linen Cloth of fine texture and needlework (value \$80) from the Chancel Guild.

April. A White Communion Set, a silk veil and burse in memory of Mary R. Semple. Presented by the Women's Guild.

- 1930 February. An Altar Prayer Book, "in memoriam" from Mrs. Thomas Skerritt.

May. New chancel and other Prayer Books, bound in the best art of the printer, given by Mrs. Thomas Skerritt in memory of Thomas James Skerritt (for the Altar); Mr. and Mrs. R. E. Prendergast, in memory of Helen Mor Prendergast (for the Litany Desk); Miss Sarah Smith, in memory of Nellie Seymour Fenderson (for the side Altar); Miss Anna W. Clark, in memory of Laurretta Avaline Clark; Mrs. D. H. Crisman, in memory of Caroline Renner Hall; Mrs. Alfred Linton, in memory of Alfred Linton; and Mrs. H. W. Kingsbury, for use at the clergy prayer desks.

September. A Pallium, a covering for use at funerals in the church, presented by Mrs. Daniel Elsinger.

December. Two red morocco Hymnals of the church, presented by Mrs. Henry W. Kingsbury.

- 1933 November. Bronze Gates, for the Communion Rail, in memory of Bessie Louise Dickson, presented by her nephews, George L. and Morris Dickson.

- 1934 March. Book of Remembrance, presented by Mr. and Mrs. E. Bristol Lucas in memory of Mary Richmond Semple.

March. For ministrations to the sick, a silver Viaticum, in memory of Bessie Louise Dickson. Presented by Sarah Harris Smith.

Appendices

- 1935 October. A United States Flag, presented by Chaplain Sidney K. Evans, D.D., retired from the United States Navy. It has hung, upon ceremonial occasions, on the staff of the tomb of the Unknown Soldier, Arlington Cemetery, Washington, D. C.
- 1937 June. A White Stole, the gift of Mrs. Joseph A. Mott, in memory of Joseph A. Mott.
- 1938 February. Green Burse and Veil, presented by the Misses Lois Sancton and her niece, Edna Sancton, together with the Chancel Guild, in memory of Bessie Dickinson Sherer (May 28, 1930), and Dora Evelyn Farnham (January 17th, 1926).

April. Vestment Case, presented by Rosa Hubler, in memory of Elizabeth Belle Clarke.

April. A Sacramental Set, given by Miss Emma Kirk and Mrs. Ethel Kirk Earnshaw, in memory of their parents, Thomas Alfred Kirk and Catherine Chambers Kirk, members of the parish forty-five years.

December. Installation and dedication of Bronze Hand Rails at each side of the entrance to the Chancel from the floor of the Nave, in memory of Abby Richmond Smith, devoted communicant for sixty-seven years.

- 1941 March. A Church Processional Flag, in memory of Jacob D. Ferber (February 4th, 1868-June 28th, 1939), presented by his son, Edward Ferber.

March. An American Flag, the gift of G. d'Andelot Belin.

- 1941 April. A Red Burse, Veil, in memory of Verna Thomas Williams, presented by the Chancel Guild.

April. Two Prayer Books, presented by Rosa Hubler.

Appendices

October. Seven Branch Candelabra, presented by Hugh Barr Andrews, Francis M. Andrews, Mr. and Mrs. Rudolph S. Houck, Jr., Mr. and Mrs. Robert H. Andrews, Ruth Louise Andrews, Mr. and Mrs. Charles H. Daniels and son, Charles H., and Mrs. Elizabeth Dickson Reynolds in memory of Cora Ross Andrews, (1872-1941).

October. Seven Branch Candelabra, presented by Myrtis Foote in memory of Emma Abbott Foote and Frank Benedict Foote.

- 1943 April. A Lectern for use at the side Altar, in memory of Charles Frank Tully, given by Captain William Tully and boyhood friends of Charles.

Easter. Two Chancel Prayer Books bound in red morocco, given by William and Mary E. Vanner and family, in memory of Douglas A. MacDonald and Mary Belle MacQueen.

April. Lectern Bible for use at the side Altar, presented by Mr. and Mrs. S. Russell Moyer, in memory of the Reverend and Mrs. Joseph Francis Langton.

During 1943, the new Hymnals, adopted at the Cleveland Convention, were given by Robert Merriman for the use of the choirs and congregation.

- 1946 September. A Plaque placed in the Rectory, indicating it as the Pierce Memorial Rectory, presented by Mrs. H. W. Kingsbury.

November. Silver Choir Crosses given by Mrs. D. W. Mears, for all members of the choir who had served one year and more. To be known as the Mears Memorial Choir Crosses, in loving memory of her husband, Dr. D. W. Mears.



PIERCE MEMORIAL RECTORY

Appendices

- 1947 March. A Light for the Glass Mosaic Panel of the Baptism of Our Blessed Lord, presented by Miss Letty Parry in memory of Mr. and Mrs. Ivor Parry.

During the Lenten season, 1947, the Tower Bells and Service Plaque in the church were dedicated "to the Glory of God and 'in memoriam' of the servicemen and women of Saint Luke's Church and Scranton whose sacrifices and service we gratefully honor. Given by members of the congregation and friends."

- 1949 March. Two hundred new Prayer Books, a gift of Edith M. Norton.

June. Pulpit lights, a gift of Myfanwy Evans and Margaret Evans, in memory of their mother, Mary Ann Evans.

- 1950 April. Altar Fair Linen Cloth, given by Edward J. Ferber in memory of his mother, Josephine Ferber.

June. Broadloom Rug for the Women's Guild Room, given by Mrs. Worthington W. Scranton.

August. Altar Fair Cloth, given by Helen Gerrity in memory of her mother.

- 1951 March. Altar Service Book, given by Helen Gerrity in memory of her mother, Catherine A. Frazer.

March. Altar Prayer Book, given by Helen Gerrity in memory of Essie Wills Sproats.

Bronze Plaque on north wall of the nave of the church. Given in memory of Kate Wisner Kingsbury and Henry Williston Kingsbury, by their children, Jeffery Kingsbury and Marion Kingsbury Kahrs.

- 1952 Lent. Silver Communion Cruet, given by Mrs. Grace L. Jones "in loving memory of her husband, Nelson M. Jones."

Appendices

Lent. Silver Communion Cruet, given by Mrs. Helen Gerrity "in loving memory of her mother, Catherine A. Frazer."

Lent. Oriental Rug for Baptistry, Centennial Year Gift, given by Myfanwy and Margaret G. Evans.

Centennial Year Gift, Easter, 1952. Oriental Rug for Side Altar, given by Mrs. John Kutulis and her Sunday School Class.

Endowments

- 1933 November. One hundred dollars, in memory of the late Louise Manning Lawrence was given to the Rector. This represents a sum set aside by Mrs. Lawrence to be used by the Rector for such parish purposes as he may indicate. The money has been made a part of the All Saints' Memorial Fund, the interest of which will be used for church work.
- 1937 October. A bequest of the late Henry W. Kingsbury for the upkeep of parish buildings.
- 1938 December. The Henry Williston Kingsbury Fund, established by Mrs. H. W. Kingsbury in memory of her husband. This Fund is for the music, the choir and the organ of the parish.
- A bronze tablet, also a gift of Mrs. Kingsbury, noting the establishment of this Fund, was placed on the north side of the Chancel.
- 1945 October. The sum of one hundred dollars for the Chancel Guild Endowment Fund, given by Miss Edna Sancton, in memory of Lois Sancton.
- 1947 By bequest, one thousand dollars, from William J. Davis, to the St. Luke's Endowment Fund.
- 1948 April. By bequest, five hundred dollars, from Jessie Grant Connell, to the St. Luke's Endowment Fund.
- 1949 February. A gift of five hundred dollars to St. Luke's Endowment Fund, given by Dr. Von Storch in memory of his mother, Jessie Von Storch.

Appendices

October. By bequest, one thousand dollars, from Myrtis Abbott Foote, to the St. Luke's Endowment Fund.

October. By bequest, one hundred dollars, from Louise Keefer, to the St. Luke's Endowment Fund.

December. By bequest, five thousand dollars, from Mrs. H. W. Kingsbury, to the St. Luke's Endowment Fund.

1950 October. By bequest, one hundred dollars, from Miss Lillian James, to the Chancel Guild Endowment Fund.

December. By bequest, one hundred dollars, from Hilda A. Lundberg, to the St. Luke's Endowment Fund.

1951 February. By bequest, four hundred fifty dollars, from Harry C. Leslie, to the St. Luke's Endowment Fund.

February. A gift of five thousand dollars to the St. Luke's Endowment Fund, from Edith M. Norton in memory of her parents, Mr. and Mrs. Michael Norton.

Recapitulation

Endowment Funds of Saint Luke's Parish

January 1st, 1952

For Church Support:

Throop Memorial Fund	\$ 5,000.00	
Warren Memorial Fund	8,000.00	
Thomas Sprague Endowment Fund	10,000.00	
John W. Dusenbury Endowment Fund	20,000.00	
Samuel and Rose D. Hines Memorial Fund	20,000.00	
Bequests of William Tallman Smith	6,000.00	
Abby R. Smith Fund	12,500.00	
Gabriello Swift Endowment Fund	300.00	
Henry W. Kingsbury Fund	2,000.00	
Kate W. Kingsbury Fund	5,000.00	
Edith M. Norton	5,000.00	
Harry C. Leslie	450.00	
Myrtis Abbott Foote	1,000.00	
Jessie Von Storch	500.00	
Jessie Grant Connell	500.00	
William J. Davis	1,000.00	
All Saints' Memorial Fund	10,772.00	
Undesignated Fund	43,190.65	\$136,105.76

Rector's Discretionary Fund:

Ira and Rosanna Tripp Memorial	\$ 2,500.00	
Everett Warren Memorial Fund	5,100.00	
Bishop Israel Fund	500.00	\$ 8,100.00

Special Endowments:

Women's Guild	\$ 3,500.00	
Chancel Guild	871.91	\$ 4,371.91
		\$148,577.67

Summary:

Parochial and other Support	\$136,105.76
Designated work within the Parish	12,471.91
Total	\$148,577.67

The Parish at Work

1952

Staff

Rector.—The Reverend Richard K. White, S.T.M.

Rector Emeritus.—The Reverend Robert P. Kreidler, S.T.D.

Curate.—The Reverend Fred B. Schultz, S.T.B.

Missionary to the Deaf.—The Reverend Warren M. Smaltz

Parish Secretary.—Miss Betty J. Kahler

Church School Superintendent.—Miss Letty M. Parry

Organist-Chorister.—Helen Bright Bryant, Mus. Bac.

Sexton.—Stephen Charles Thomas

Chairman of Hospitality.—Harold G. Boyd

Ass't. Chairman of Hospitality.—G. E. Thomas

Lay Readers.—George Lowe, John Thatcher, Edward Ferber,
P. Anthony Sweet.

Vestry.—Senior Warden, G. d'Andelot Belin; Junior Warden,
Walter P. Stevens; Secretary, Edward McEnaney; Ass't.
Secretary, Harold G. Boyd; Treasurer, John T. Walters;
Vestrymen, Philo W. Butler, Roland O. Deubler, Frank
Gilday, Daniel H. Jenkins, Robert Merriman, Cyrus M.
Roberts, Paul Shorten, Rodney J. Stark, Rupert W.
Thomas, Edward W. Warren, Eldon P. Richards, William
C. Vanner, Franklin B. Vernoy.

Vestry Committees.—Finance Committee, G. d'Andelot Belin,
Roland O. Deubler, Edward W. Warren, Walter P. Stev-

Appendices

ens, John T. Walters; Parish House and Building, Walter P. Stevens, Rupert W. Thomas, Eldon P. Richards, William C. Vanner; Legal, Edward W. Warren, Daniel H. Jenkins, Ira Broadbent, T. Archer Morgan; Music, Robert Merriman, Letty M. Parry, Helen Bright Bryant; Parish Extension Work, Franklin B. Vernoy, Paul Shorten, Cyrus M. Roberts; Public Relations, Philo W. Butler, Frank Gilday, Rodney J. Stark; Hospitality Committee, Harold G. Boyd, Chairman, G. E. Thomas, Ass't. Chairman; the members of this committee consist of the Vestry, the Men's Bible Class and other Laymen of the church who assist as ushers at church services.

Boys' and Men's Choir.—Helen Bright Bryant, Mus. Bac., Organist-Chorister; Paul Bender, George Bryant, Thomas Evans, Robert Fessenden, David Jenkins, David Kutulis, Robert Kutulis, John Malia, Kim McClintock, Arthur Morgan, William Morgan, Howard Owens, Allan Pastore, George Richards, William Stone, Wayland Thomas, William Thomas, William Warne, James Williams, John White, Hayden Carpenter, John Glyn Davies, David Harris, Jack McNabb, Harry Miller, Norman Oeftering, George Parsons, John Williams, Tudor Williams.

Choirmothers.—Members of Branch B of the Women of Saint Luke's.

Saint Cecilia Choir.—Audrey Bingham, Shirley Bingham, Susan Brooks, Carol Bryant, June Eaton, Joyce Fenne, Eleanor Hartley, Joan Hoffman, Dana Jenkins, Gwyneth Jenkins, Lois Jenkins, Ann Jones, Polly Jones, Betty Kahler, Beverly Kelly, Alma Kutulis, Ruth Phillips, Phyllis Mayer, Judy Notari, Edith Jane Pastore, Barbara Richardson, Helen Rickel, Ellen Schwenk, Beverly Slangan, Betsy Swingle, Barbara Thomas, Jeanne Thomas, Carol Wahlers.

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Choirmothers.—Mrs. Emil Notari, Mrs. Al Pastore, Mrs. Arthur Jones, Mrs. Grace Hoffman, Mrs. August Wahlers, Mrs. Edward Slangan.

Saint Luke's Lenten Choir.—Mrs. Russell Moyer, First Choir-mother and Organizer; Mrs. Russell Widmer, director; Mrs. Maud Duro, Mrs. Spencer Everly, Mrs. William Vanner, Mrs. Alice Richards, Mrs. Sally Roberts, Mrs. Laura Stevens, Mrs. Emil Notari, Miss Elsie Williams, Mrs. Nelson Jones, Mrs. Albert Keiper, Miss Sarah Jones, Mrs. Jane Hall, Mrs. J. D. England, Mrs. Daniel Loupe, Mrs. George Lowe, Mrs. W. D. Stowe, Mrs. Alex Caldwell, Mrs. Helen Gerrity, Miss Letty Parry, Mrs. Rupert Thomas, Mrs. Emil Grunfeld, Mrs. Sidney Willis, Mrs. Walter Zulauf, Mrs. Charles Van Fleet, Mrs. Dean Warner, Mrs. George Leverett, Mrs. I. W. McArthur, Mrs. Ralph Transue, Mrs. Sara Gardner, Mrs. Edward McEnaney, Mrs. Ella White, Mrs. P. Anthony Sweet, Mrs. L. G. Van Nostrand.

Saint Luke's Church School, 1952.—Superintendent, Miss Letty M. Parry; Assistant Superintendent and Treasurer, George Lowe; Secretary, Miss Audrey Bingham; Secretary-Font Roll, Miss Sarah Jones; Secretary-Birthday Thank Offering, Mrs. Charles Shorten; Church School Librarian, Miss Edith Markwick; Chaplain, The Reverend Fred B. Schultz; Teachers, Miss Sarah Jones, Mrs. Edna Kriaski, Mrs. Selwyn Davies, Kindergarten; Mrs. Marian Swingle, Mrs. Jane Hall Rock, Primary; Mrs. George Lowe, Warren Keiper, Mrs. Anthony Schwenk, Intermediate; Miss Mary Boyd, Miss Joan Hoffman, Junior; Mrs. P. Anthony Sweet, Richard Hoeffner, Mrs. Alma Kutulis, Senior; Arthur Knauer, Boys' Choir Class; Miss Elsie Williams, Young Women's Bible Class; Robert Kennedy, Reverend Fred B. Schultz, Server's Bible Class; Mrs. Pearson S. Gibbs, Women's Bible Class; Mr. P. Anthony Sweet, Men's Bible Class.

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Women of Saint Luke's

Afternoon Guild.—Mrs. P. Anthony Sweet, President; Mrs. Emil Grunfeld, First Vice-President; Mrs. Edward McEnaney, Second Vice-President; Mrs. George Richards, Secretary; Mrs. Emil Notari, Treasurer.

Evening Guild.—Mrs. Charles Van Fleet, President; Mrs. Ernest Ludwig, First Vice-President; Mrs. Arthur Jones, Second Vice-President; Miss Elsie Williams, Treasurer; Mrs. Emil Notari, Secretary.

Branch B.—Mrs. Julia Bradley, President; Miss Mary Boyd, Vice-President; Mrs. Annabelle Scovill, Secretary; Mrs. Margaret Buswell, Treasurer.

Women's Auxiliary.—Mrs. Edward McEnaney, President; Miss Elizabeth Crellin, Treasurer; Mrs. Edward W. Warren, United Thank Offering Custodian.

Acolytes.—Torry Watkins, Chairman; Albert Grunfeld, George Richards, William Grimes, Edward Kelly, Robert Notari, Robert Fessenden, Robert Vanner.

Young People's Fellowship.—Miss Shirley Bingham, President; Miss Edith Jane Pastore, First Vice-President; Albert Grunfeld, Robert Fessenden, Second Vice-President; Miss Ethel M. Kahler, Secretary; George Richards, Treasurer; Miss Audrey Bingham, Miss Joan Hoffman, Miss Betty J. Kahler, Advisors.

Ephphatha Guild for the Deaf.—Mary Krievsky, President; Susan Burwell, Vice-President; Clara DeCandis, Secretary-Treasurer; Gerard Joyce, Bertha Heller, Charles Clark, Board of Directors; Lydia Dunkerly, Gerard Joyce, Sick Committee.

Chancel Guild.—Miss Elsie Williams, Directress; Mrs. George Lowe, Ass't. Directress; Miss Georgia Frampton, Treasurer; Mrs. Arthur Jones, Mrs. Edward Gerrity, Mrs. Thomas Cawley, Mrs. Nelson Jones, Mrs. Fred B. Schultz,

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Mrs. Benjamin Draper, Miss Margaret Gibson, Miss Elizabeth Gibson, Miss Eleanor Hartley, Miss Joan Hoffman, Miss Audrey Bingham, Miss Letty M. Parry.

Men's Bible Class.—Franklin B. Vernoy, President; Irving Behle, Secretary; William C. Vanner, Treasurer; P. Anthony Sweet, Teacher.

United Churches Representative.—Arthur Knauer.

Churchman's Club of Bethlehem.—Daniel H. Jenkins, District Chairman; Harold G. Boyd, Parish Chairman.

Union Lenten Services.—Edward McEnaney, Harold G. Boyd.

Saint Luke's and United Protestant Churches of Dunmore, Sunday School Picnic Committee.—Robert Kennedy, Arthur Knauer, George Lowe, Lois Gibbs, Marian Swingle, William Vanner.

Architectural Assistance on the First St. Luke's

In July, 1933, *The Churchman* published a story titled "100 Years of Church Architecture," by John Fistere. It told of the long and successful career of the firm of Upjohn, well-known church architects. A part of the article is reproduced in this volume because it includes an interesting letter relating to the founding of St. Luke's Church. This letter is dated July 28, 1852, and is from the Reverend John Long to Richard Upjohn. It asks for Mr. Upjohn's help in designing and building an Episcopal Church in Scranton, the cost not to exceed \$2,000, the name of the Church to be—St. Luke's.

100 YEARS OF CHURCH ARCHITECTURE

The Contribution Made by the Upjohns

This year [1933] marks a century of practice for an architectural firm which has, since its founding, faithfully served the church. There have been three Upjohns—Richard, Richard M. and Hobart—since this advertisement appeared 100 years ago in the New Bedford MERCURY:

ARCHITECTURAL PLANS AND ELEVATIONS
NEATLY EXECUTED AT SHORT NOTICE
BY RICHARD UPJOHN
ORDERS LEFT AT MECHANICS HALL
NEW BEDFORD

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There is no accurate record of the number of Upjohn churches in the Eastern and Southern parts of the United States. In New York State alone there are so many that it has been said one could set fire to the spires of Upjohn churches from New York to Buffalo without once losing sight of the flames.

If one were to engage in such an incendiary expedition, the logical starting place would be Trinity Church, at the head of Wall Street, designed by Richard Upjohn in 1839 and completed in 1840, only seven years after he had hung out his shingle. As its architect, Richard achieved a national reputation as nearly overnight as means of communication in those days would permit. From all parts of the East and South came requests for his services, to which he was able to respond only after he had voluntarily reduced his salary of \$2,000 a year as architect for Trinity Parish.

The opportunity to rebuild the famous New York church came to Upjohn as a result of his having had a friend at court in Rev. Jonathan Mayhew Wainwright, the assistant rector, who had previously known the young architect as a parishioner in Boston, where Dr. Wainwright had been rector at Trinity Church. Up to that time Upjohn had designed only one other English perpendicular Gothic church, Saint John's at Bangor, Maine.

Although he was retained originally to repair the church, which had been damaged by the heavy snows of the 1838-39 winter, the walls and roof had been so severely weakened that he was able to persuade the vestry, so he wrote home to his wife, "to tear down and build anew."

In the building anew he introduced several innovations that the vestry found it difficult to agree to. In particular they objected to the deep chancel he proposed. It was, they thought, a little Roman. They were artistically broadminded enough, however, to permit the architect to design a two-bay chancel on the condition that he wall up one bay. Before the church

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was completed they yielded entirely, and the false wall was ripped out.

* * * * *

Similarly the vestry opposed the placing of a cross on the top of the church, or rather, some of them did. To settle the dispute, Upjohn ordered the workmen to set the cross in place and to start tearing down the scaffolding before anyone could object. The men had torn down so much woodwork by the time a member of the non-cross faction noticed it that they decided to let it stay as a matter of economy.

It is also interesting to note that the Trinity Church of 1840 was moved north from the site of the two previous churches a distance of nine feet so that it centers on Wall Street, giving the country one of its most notable spectacles.

Not all the work that Upjohn did following the Trinity Church commission was done profitably, and much of it was done at considerable expense. Those were the days of mission churches, and the following letter from a Pennsylvania missionary is typical of many that he received and acted upon.

Montrose, July 28, 1852

Dear Sir:

Although I enjoy not the pleasure of a personal acquaintance with you, yet the subject I wish to bring before you I feel warrants this manner of approach. I know you are engaged in doing a good for the church, and that you are always rejoiced to know of her peace and prosperity. A few months ago I took charge of a mission in Luzerne Co., Pa. In this field are now resident at least thirteen thousand souls, and among the whole we have not an Ep. Church. Scranton, where a few years ago there was nothing but a farm house, now numbers 3500 inhabitants; it is rapidly improving, being the center of extensive coal and iron operations, the present ter-

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minus of the Lackawanna and Western R.R., which in a year or two will be extended to New York. Judging from the past, the place in five years will contain at least ten thousand inhabitants. There is now in that vicinity a respectable congregation of Episcopalians, the majority of whom are miners or iron workers. A parish has been organized and a lot of ground, central and pleasant, has been given for a church lot by the Messrs. Scranton, who are Presbyterians. The vestry are very anxious to build an economical and convenient church to cost \$2,000, with accommodations for 250 or 300 persons. Their circumstances will not warrant them in going beyond this at present. They (want a) design (for a) building of wood. And further by vote they have made it my duty to obtain or present a plan. Allow me, my dear sir, to solicit one from you, as a work of love towards this important mission. If you ever prepare and furnish gratuitously, I feel that you cannot (find) any point presented so needy and so worthy of your regard. I would not present this application on such terms if the parish could remunerate your kindness and trouble.

Will you please let me hear from you when convenient and praying God to help you,

I am your obedient servant

JOHN LONG

Missionary in Luzerne

P.S. Please direct to me at Montrose, Susquehanna Co., Pa. The name of the parish is Saint Luke's.

As he did in almost all such cases, Richard Upjohn not only prepared plans, but he gave the parish almost as much help with its building problems as he did to those churches that were paying him good commissions as the nation's leading architect.

Centennial Committee

<i>Chairman</i>	G. D'ANDELOT BELIN
<i>Centennial Fund Treasurer</i>	JOHN T. WALTERS
<i>Historian</i>	EDWARD W. WARREN
<i>Curator and Centennial Exhibit</i>	HAROLD G. BOYD
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	MRS. P. A. SWEET
<i>Banquets</i>	MRS. EMIL GRUNFELD
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<i>Former Members</i>	P. ANTHONY SWEET
<i>Publicity</i>	MRS. LEWIS STEVENS
	GOMER EVANS
<i>Music</i>	HELEN BRIGHT BRYANT
<i>Transportation</i>	FRANK GILDAY
<i>Art and Illustrations</i>	JOHN THATCHER

PROVISIONAL PROGRAM FOR
The Centennial Celebration of St. Luke's Church
SCRANTON, PA.—OCTOBER 1952

Friday, October 17

4:30-5:30 P.M.:

Organ Concert in the Church. Professor Charles M. Courboin, the designer of the Organ.

5:30-7:00 P.M.:

Collation at Hotel Casey for the adult members of the Church.

8:00-9:30 P.M.:

Historic Pageant of the Church's history, in the church.

Saturday, October 18: Saint Luke's Day

10:30 A.M.:

Service of Holy Communion. The Rev. Richard K. White, Celebrant, assisted by the Rev. Robert P. Kreitler, Rector Emeritus, and Clergy entering ministry from Saint Luke's Church.

12:00 NOON:

Reception in the Parish House with light refreshments. Exhibition of Historic Relics and distribution of Centennial Book.

4:30-6:00 P.M.:

Tea and refreshments at "Marworth," the country home of Mr. and Mrs. Worthington Scranton in Dalton.

7:00 P.M.:

Formal Banquet for members and guests at Hotel Jermyn, in honor of the Rt. Rev. Frank W. Sterrett, Bishop of Diocese of Bethlehem; Rev. Robert P. Kreitler, Rector Emeritus; and clergy entering the ministry from Saint Luke's Parish.

Sunday, October 19

8:00 A.M.:

Service of Holy Communion. Rt. Rev. Frank W. Sterrett, Bishop of Bethlehem. Rt. Rev. David E. Richards, Bishop of Diocese of Albany, celebrant; assisted by Saint Luke's clergy.

9:30 A.M.:

Breakfast for Church School, in Parish House.

10:45 A.M.:

Morning Prayer and Sermon. Rt. Rev. Dudley S. Stark, Bishop of Rochester, N. Y., guest preacher. Assisting in the Service the Rector and Staff of Saint Luke's. The Rt. Rev. Frank W. Sterrett and Reverend Robert P. Kreitler, S.T.D., Guests of Honor.

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